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ANNUAL REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

1864.



MISSIONARY HOUSE,  
BOSTON, NOVEMBER, 1864.

To the Pastors of the Churches co-operating with the American Board of Commissioners for Foreign Missions.

*Dear Brethren,*—In past years, the Annual Reports of the Board have been sent to certain central points, in the hope that they would reach most of those (ministers and laymen) who might wish to peruse them. This method of distribution, however, has failed in many cases to place them where they were needed. Hence the Prudential Committee have resolved to send the Report of the present year to the pastors, generally, by *mail*; and if the plan shall give general satisfaction, it will probably be continued.

It is respectfully suggested that the Annual Reports, whenever received, be *preserved for reference*. As they contain the *history* of our work, at home and abroad, they will often be found convenient and useful. From the facts which they embody, (and others like them,) the *science* of missions is to be ultimately evolved.

Very truly yours,

S. B. TREAT, *Home Secretary*.

P. S.—Permit me to call your attention to the paper on the “Financial Policy of the Board,” as also to the resolutions, reported by a committee which embodied a very large amount of intelligence and moral worth, and unanimously adopted. It was deemed expedient to assume that the average price of gold during the year would be 200. By doubling \$265 000, the amount of the *gold* appropriations, and adding \$70,000, the amount of the currency appropriations, we have the \$600,000 proposed in the third resolution. You will see at once, therefore, that the action of the Board is sustained by the strongest reasons. May I not ask you to lay the matter before your people, at such time or times as shall seem best, in order that on their part there may be no failure to do what the exigency requires.

S. B. T.

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FIFTY-FOURTH

ANNUAL REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

MEETING HELD AT WORCESTER, MASS.

OCTOBER 4-7, 1864.

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BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1864.



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## ANNUAL MEETING.

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THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its fifty-fifth Annual Meeting at Worcester, Massachusetts, in Mechanics' Hall, commencing Tuesday, October 4, at 4 o'clock, P. M., and closing Friday, October 7, at 11 o'clock, A. M.

### CORPORATE MEMBERS PRESENT.

#### *Maine.*

Enoch Pond, D. D.  
William T. Dwight, D. D.  
John W. Chickering, D. D.  
George E. Adams, D. D.  
William W. Thomas, Esq.  
Amos D. Lockwood, Esq.

#### *New Hampshire.*

Zedekiah S. Barstow, D. D.  
John K. Young, D. D.  
Asa D. Smith, D. D.  
Nathaniel Bouton, D. D.  
Hon. William Haile.  
Rev. Alvan Tobey.  
Edward Spalding, M. D.

#### *Vermont.*

Silas Aiken, D. D.  
Rev. Joseph Steele.  
Lewis H. Delano, Esq.

#### *Massachusetts.*

Henry Hill, Esq.  
Rufus Anderson, D. D.  
Rev. David Greene.  
Charles Stoddard, Esq.  
Aaron Warner, D. D.  
Mark Hopkins, D. D., LL. D.  
Willard Child, D. D.  
Horatio Bardwell, D. D.  
Ebenezer Alden, M. D.  
Edward W. Hooker, D. D.

Hon. Samuel Williston.  
Rev. Selah B. Treat.  
Hon. William J. Hubbard.  
Henry B. Hooker, D. D.  
Hon. Linus Child.  
Samuel M. Worcester, D. D.  
Andrew W. Porter, Esq.  
Hon. Samuel H. Walley.  
Augustus C. Thompson, D. D.  
Hon. William T. Eustis.  
Hon. John Aiken.  
John Todd, D. D.  
Seth Sweetser, D. D.  
James M. Gordon, Esq.  
Amos Blanchard, D. D.  
Hon. Alpheus Hardy.  
Hon. Reuben A. Chapman.  
William S. Southworth, Esq.  
Abner Kingman, Esq.  
Hon. William Hyde.  
William A. Stearns, D. D., LL. D.

#### *Rhode Island.*

Rev. Thomas Shepard, D. D.  
John Kingsbury, LL. D.

#### *Connecticut.*

Joel Hawes, D. D.  
Hon. Thomas W. Williams.  
Hon. Seth Terry.  
Leonard Bacon, D. D.  
Hon. Henry White.

Calvin E. Stowe, D. D.  
 Gen. William Williams.  
 Samuel W. S. Dutton, D. D.  
 George Kellogg, Esq.  
 Hon. William A. Buckingham.  
 Lucius Barbour, Esq.  
 Hon. Samuel Miller.

*New York.*

Reuben H. Walworth, LL. D.  
 Charles Mills, Esq.  
 Samuel H. Cox, D. D.  
 William Adams, D. D.  
 Ansel D. Eddy, D. D.  
 John Forsyth, D. D.  
 Hon. Henry W. Taylor.  
 Calvin T. Hulburd, Esq.  
 Walter S. Griffith, Esq.  
 George W. Wood, D. D.  
 Montgomery S. Goodale, D. D.  
 Walter Clarke, D. D.  
 Ray Palmer, D. D.  
 Jacob M. Schermerhorn, Esq.  
 William E. Dodge, Esq.  
 Jonathan B. Condit, D. D.

Simeon B. Chittenden, Esq.  
 James B. Shaw, D. D.  
 Frederick Starr, Esq.  
 Oliver E. Daggett, D. D.  
 George L. Prentiss, D. D.  
 Zebulon S. Ely, Esq.  
 Robert R. Booth, D. D.

*New Jersey.*

Joel Parker, D. D.  
 Jonathan F. Stearns, D. D.

*Pennsylvania.*

William R. DeWitt, D. D.  
 Rev. Albert Barnes.  
 Thomas Brainerd, D. D.

*Ohio.*

T. P. Handy, Esq.

*Illinois.*

William H. Brown, Esq.

*Wisconsin.*

Rev. Enos J. Montague.

HONORARY MEMBERS PRESENT.

*Maine.*

Rev. A. C. Adams, Auburn.  
 Rev. A. Morton, do.  
 Samuel Harris, D. D., Bangor.  
 Rev. Richard Woodhull, do.  
 Rev. David Garland, Bethel.  
 Rev. S. Bowker, Blue Hill.  
 Rev. Geo. W. Cressey, Buxton Centre.  
 Rev. Edward P. Baker, East Machias.  
 Rev. R. B. Howard, Farmington.  
 Rev. Wm. Warren, Gorham.  
 Rev. Francis Norwood, Phippsburg.  
 Charles A. Lord, Portland.  
 Rev. Stephen Thurston, Searsport.  
 Rev. Jona. B. Cook, Wells.  
 Rev. T. S. Robie, West Falmouth.

*New Hampshire.*

Rev. Wm. Clark, Amherst.  
 C. H. David, do.  
 Rev. T. P. Sawin, Brookline.  
 Rev. Quincy Blakely, Campton.  
 John W. Noyes, Chester.  
 Rev. Joshua S. Gay, Chichester.  
 F. N. Fisk, Concord.  
 Rev. H. E. Parker, Concord.  
 Benj. P. Stone, D. D., do.

Rev. Chas. F. Stuart, Concord.  
 Rev. Daniel McClunney, Dalton.  
 Rev. E. G. Parsons, Derry.  
 Rev. C. W. Allen, East Jaffrey.  
 Rev. Rowland H. Allen, do.  
 Rev. J. H. Stearns, Epping.  
 Rev. C. P. Osborne, Exeter.  
 Rev. Roger M. Sargent, Farmington.  
 Rev. A. Wm. Fiske, Fisherville.  
 Rev. Wm. Jewett, do.  
 Edward Aiken, M. D., Fitzwilliam.  
 Rev. Wm. L. Gaylord, do.  
 Dexter Whittemore, do.  
 Rev. Isaac Willey, Goffstown.  
 Rev. D. G. Noyes, Hanover.  
 Rev. I. M. R. Eaton, Henniker.  
 Rev. P. B. Day, Hollis.  
 Rev. J. Hamilton, Keene.  
 Geo. Kingsbury, do.  
 Rev. Erdix Tenney, Lyme.  
 Rev. Edwin J. Hart, Merrimack.  
 R. W. Lane, Nashua.  
 Rev. Jonathan McGee, Nashua.  
 Rev. B. F. Parsons, do.  
 Rev. Gustavus D. Pike, do.  
 Austin Richards, D. D., do.  
 James F. Isham, New Alstead.  
 Rev. Calvin Cutler, New Ipswich.

William Hassall, New Ipswich.  
 Rev. D. Adams, Papermill Village.  
 Rev. I. T. Otis, Rye.  
 Rev. Elias Chapman, South Newmarket.  
 Rev. Edward C. Miles, Stratham.  
 C. P. Locke, Sullivan.  
 Rev. J. H. Edwards, West Lebanon.  
 D. E. Adams, Wilton.  
 Rev. J. P. Humphrey, Winchester.  
 Rev. Sam'l Clark, Wolfboro.

*Vermont.*

Rev. Wm. J. Harris, Brandon.  
 Rev. G. P. Tyler, Brattleboro.  
 Rev. Eldridge Mix, Burlington.  
 Rev. Geo. B. Safford, do.  
 Rev. Lewis Francis, Castleton.  
 Rev. L. Ives Hoadley, Craftsbury.  
 George Adams, Enosburgh.  
 Rev. Rufus Emerson, Grafton.  
 Rev. R. S. Cushman, Manchester.  
 Freeman Keyes, Newbury.  
 Rev. John L. Bulfinch, Newcastle.  
 Rev. Chas. Scott, North Troy.  
 Rev. R. D. Miller, Peru.  
 L. L. Dutcher, St. Albans.  
 Rev. E. C. Cummings, St. Johnsbury.  
 Rev. James T. Ford, Stowe.  
 Rev. A. B. Dascomb, Waitsfield.  
 Rev. Ives I. Bard, Waterford.  
 Jason Steele, Windsor.

*Massachusetts.*

Rev. Dennis Powers, Abington.  
 Rev. James Fletcher, Aetons.  
 Rev. Henry Cooley, Agawam.  
 Simeon Clark, Amherst.  
 Horace Henderson, do.  
 Rev. J. H. M. Leland, do.  
 Henry Shepard, do.  
 E. S. Snell, do.  
 E. P. Barrows, D. D., Andover.  
 Peter Smith, do.  
 Rev. D. Wight, Jr., Ashburnham.  
 Rev. W. W. Belden, Attleboro.  
 Rev. Charles Kendall, Auburn.  
 S. Knowlton, do.  
 Rev. S. Harding, Auburndale.  
 Rev. I. R. Worcester, do.  
 Otis Allen, Barre.  
 Rev. David Peek, do.  
 Rev. Henry B. Blake, Belchertown.  
 Rev. A. B. Foster, Bernardston.  
 Rev. J. P. Bixby, Boston.  
 Geo. W. Blagden, D. D., do.

Rev. Asa Bullard, Boston.  
 Rev. D. Butler, do.  
 Henry Edwards, do.  
 Rev. S. P. Fay, do.  
 Hamilton A. Hill, do.  
 Frederiek Jones, do.  
 Abner Kingman, Jr., do.  
 Barker B. Kent, do.  
 Rev. Martin Moore, do.  
 Julius A. Palmer, do.  
 Warren Partridge, do.  
 Rev. Giles Pease, M. D., do.  
 David Pike, do.  
 Rev. L. B. Rockwood, do.  
 Moses H. Sargent, do.  
 Alvan Simonds, do.  
 A. L. Stone, D. D., do.  
 Rev. Daniel Tenney, do.  
 Alfred O. Treat, do.  
 Charles R. Treat, do.  
 Joseph C. Tyler, do.  
 Langdon S. Ward, do.  
 Rev. I. P. Warren, do.  
 Samuel C. Wilkins, do.  
 Rev. James T. McCollom, Bradford.  
 Rev. James C. Seagrave, Bridgewater.  
 Rev. John P. Cushman, Brighton.  
 Asa Hunting, do.  
 Granville Fuller, do.  
 Rev. Charles M. Hyde, Brimfield.  
 Oliver C. Howe, Brookfield.  
 Calvin Jennings, do.  
 Rev. Moses Patten, Byfield.  
 Rev. J. Merrill, Cambridge.  
 Rev. J. B. Miles, Charlestown.  
 Rev. John Haven, Charlton.  
 Ira Cheever, Chelsea.  
 Geo. C. Hurter, do.  
 Rev. I. P. Langworthy, Chelsea.  
 Rev. E. B. Clark, Chicopee.  
 Rev. L. H. Cone, do.  
 Rev. Roswell Foster, Chicopee Falls.  
 S. L. Hobbs, M. D., Cordaville.  
 Rev. Chas. B. Rice, Danvers.  
 Rev. Jona. Edwards, Dedham.  
 Rev. Edward G. Porter, Dorchester.  
 Rev. A. J. Rich, do.  
 Rev. Lyman S. Watts, Draught.  
 Rev. Henry Pratt, Dudley.  
 Rev. H. D. Walker, East Abington.  
 Rev. A. M. Colton, Easthampton.  
 S. T. Seelye, D. D., do.  
 Rev. S. R. Dennen, East Somerville.  
 Henry Fobes, Enfield.  
 Rev. John A. Seymour, do.  
 Rev. J. M. Bacon, Essex.

Richard Borden, Fall River.	I. W. Putnam, D. D., Middleboro'.
S. A. Chase, do.	Philander Washburn, do.
Nathan Durfee, M. D., do.	Leonard Dwinell, Millbury.
Morton Eddy, do.	Rev. E. Y. Garrette, do.
Rev. Eli Thurston, do.	Rev. Chas. H. Peiree, do.
Rev. J. P. Kimball, Falmouth.	Samuel A. Small, do.
Rev. Lewis Grout, Feeding Hills.	Rev. F. Alvord, Mounson.
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Rev. Thomas Boutelle, do.	Rev. T. G. Colton, do.
Levi Downe, do.	Rev. Chas. Hammond, do.
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Rev. George Trask, do.	Rev. Alfred Greenwood, Natick.
Rev. J. K. McLean, Framingham.	Rev. G. E. Freeman, Neponset.
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Rev. Thomas C. Biscoe, do.	Rev. J. W. Wellman, Newton.
Curtis Lawrence, do.	Rev. D. L. Fuiber, Newton Centre.
Rev. Wm. Miller, do.	Rev. Gordon Hall, Northampton.
Rev. L. R. Phillips, do.	W. C. Stoddard, Northampton.
Rev. E. P. Blodgett, Greenwich.	Rev. S. Hine, Northbridge.
Eleazer Porter, Hadley.	Rev. Samuel H. Lee, North Bridgewater.
James M. Porter, do.	Rev. C. Cushing, North Brookfield.
Rev. James Aiken, Hanover.	Rev. W. H. Beeman, North Hadley.
Rev. Martyn Tupper, Hardwick.	Rev. Calvin Terry, North Weymouth.
Rev. J. Dodge, Harvard.	Alfred E. Burt, Oakham.
Rev. R. H. Seeley, Haverhill.	Joseph Fobes, do.
Rev. Henry Seymour, Hawley.	Albert W. Lincoln, do.
William P. Paine, D. D., Holden.	Rev. Wm. T. Briggs, Oxford.
Rev. Joshua T. Tucker, Holliston.	Joseph Vail, D. D., Palmer.
Rev. J. C. Webster, Hopkinton.	C. Sanderson, Phillipston.
Rev. Townsend Walker, Huntington.	Rev. Lyman White, do.
Rev. Marcus Ames, Lancaster.	H. H. Childs, M. D., Pittsfield.
Rev. Amos E. Lawrence, do.	Rev. Solomon Clark, Plainfield.
J. L. Partridge, Lawrence.	Rev. David Bremner, Plymouth.
N. Gale, D. D., Lee.	Rev. E. P. Thwing, Quiney.
Rev. A. H. Coolidge, Leicester.	Rev. L. H. Angier, Rockport.
Charles A. Denny, do.	Rev. John Pike, Rowley.
C. C. Denny, do.	Edward B. Huntington, Roxbury.
Joseph A. Denny, do.	Rev. John O. Means, do.
Charles S. Durfee, do.	Joseph S. Ropes, do.
Alonzo White, do.	Rev. E. W. Bullard, Royalston.
Rev. Horace Parker, Leominster.	Rev. C. Waite, Rutland.
Otis Manning, Littleton.	Rev. Chas. R. Palmer, Salem.
Rev. John W. Harding, Longmeadow.	Chas. M. Richardson, do.
E. W. Storrs, do.	Rev. J. C. Paine, Sandwich.
Rev. S. W. Hanks, Lowell.	Rev. Geo. E. Hill, Saxonville.
Rev. Owen Street, do.	Rev. B. G. Northrop, do.
Rev. Wm. A. Mandell, Lunenburg.	Rev. A. J. Sessions, Scituate.
Rev. J. B. Sewall, Lynn.	Rev. D. T. Packard, Somerville.
Rev. F. V. Tenney, Manchester.	Rev. Walter Barton, South Amherst.
Rev. E. P. Marvin, Medford.	Rev. A. D. Stowell, Southampton.
Rev. David Sanford, Medway.	Rev. John Colby, Southboro'.
Nathaniel Eddy, Middleboro'.	Rev. E. Carpenter, Southbridge.



Jona. Cutting, Southbridge.  
 Rev. E. B. Palmer, do.  
 Rev. M. M. Colburn, South Dedham.  
 Rev. P. K. Clark, South Deerfield.  
 Cyrus A. Stowell, do.  
 Rev. D. A. Strong, do.  
 Rev. T. A. Hazen, South Egremont.  
 Rev. E. Burgess, South Franklin.  
 M. C. Stebbins, South Groton.  
 Rev. Richard Knight, So. Hadley Falls.  
 Rev. S. J. M. Merwin, do.  
 Rev. E. E. Strong, South Natick.  
 Rev. Chas. R. Bliss, South Reading.  
 Rev. S. H. Hayes, South Weymouth.  
 Rev. J. P. Terry, do.  
 Rev. Thomas H. Rood, Southwick.  
 Rev. John Whitehill, South Wilbraham.  
 Rev. James Cruickshanks, Spencer.  
 Joel Grout, do.  
 Willard Howe, do.  
 William L. Bemis, Springfield.  
 Walter H. Bowdoin, do.  
 Rev. S. G. Buckingham, do.  
 Rev. Geo. H. Gould, do.  
 Rev. H. M. Parsons, do.  
 O. W. Wilcox, do.  
 Rev. Thomas Wilson, Stoughton.  
 Rev. R. W. Fuller, Stow.  
 Rev. M. B. Angier, Sturbridge.  
 Rev. Erastus Dickinson, Sudbury.  
 R. D. Fish, Sunderland.  
 Rev. Theophilus Packard, Sunderland.  
 Rev. George Lyman, Sutton.  
 Lewis Sabin, D. D., Templeton.  
 Rev. George Ford, Tolland.  
 Rev. Josiah Peabody, Topsfield.  
 Rev. Charles Brooks, Townsend.  
 W. C. Capron, Uxbridge.  
 Charles Ellis, do.  
 A. P. Lockley, do.  
 C. Taft, do.  
 Jacob Taft, do.  
 Phineas Wood, do.  
 Rev. E. G. Thurber, Walpole.  
 Rev. R. B. Thurston, Waltham.  
 Joseph A. Cummings, Ware.  
 Lewis Demond, do.  
 Darius Eaton, do.  
 Rev. A. E. P. Perkins, do.  
 Orrin Sage, do.  
 Rev. Wm. G. Tuttle, do.  
 Rev. Roger C. Hatch, Warwick.  
 Charles Carpenter, Webster.  
 Rev. W. Brigham, Wendell.  
 Rev. Elijah Demond, Westboro'.  
 Rev. C. B. Kittredge, do.

Rev. Luther H. Sheldon, Westboro'.  
 Rev. Chas. M. Peirce, West Boxford.  
 Rev. Joseph W. Cross, West Boylston.  
 Rev. Wm. Murdock, do.  
 Alfred White, West Brookfield.  
 Rev. D. R. Cady, West Cambridge.  
 J. Field, do.  
 Warren S. Frost, do.  
 Emerson Davis, D. D., Westfield.  
 Rev. Edwin R. Hodgman, Westford.  
 Rev. Leonard Luce, do.  
 Wm. B. Bradbury, Westminster.  
 Rev. Wm. H. Hitchcock, do.  
 Rev. H. J. Patrick, West Newton.  
 Rev. Joseph H. Patrick, do.  
 Rev. Increase N. Tarbox, do.  
 Rev. Thomas Laurie, West Roxbury.  
 Rev. M. G. Wheeler, do.  
 Horace Smith, West Springfield.  
 Rev. L. F. Clark, Whitinsville.  
 William R. Hill, Wilkinsonville.  
 Rev. Calvin Durfee, Williamstown.  
 Rev. S. H. Tolman, Wilmington.  
 Rev. Benj. F. Clark, Winchendon.  
 Rev. A. P. Marvin, do.  
 Rev. R. T. Robinson, Winchester.  
 Rev. Geo. W. Stinson, Windsor.  
 Willard J. Pearsons, Woburn.  
 John D. Baldwin, Worcester.  
 Seth Caldwell, do.  
 Rev. H. T. Cheever, do.  
 Caleb Dana, do.  
 P. B. Gilbert, do.  
 Parley Goddard, do.  
 F. A. Eldred, do.  
 Wm. R. Hooper, do.  
 Sam'l. W. Kent, do.  
 P. L. Moen, do.  
 Rev. M. H. Sanford, do.  
 Rev. E. A. Walker, do.  
 Rev. C. L. Mills, Wrentham.

*Rhode Island.*

Rev. Francis Horton, Barrington.  
 Rev. Francis Wood, do.  
 Hezekiah Tiffany, do.  
 Wm. B. Spooner, Bristol.  
 Joseph Wood, Central Falls.  
 I. H. Bailey, Little Compton.  
 Rev. N. Beach, do.  
 Rev. Franklin Noble, Newport.  
 T. Thayer, D. D. do.  
 C. Blodgett, D. D., Pawtucket.  
 A. C. Barstow, Providence.  
 Rev. A. H. Clapp, do.  
 Grindall Rawson, do.

Rev. James P. Root, Providence.  
 Stephen H. Taber, do.  
 Rev. E. A. Buck, Slatersville.  
 Ansel Holman, do.  
 Geo. W. Holt, do.  
 Isaac O. Tabor, do.  
 Rev. Nelson Clark, Tiverton.

*Connecticut.*

Rev. Thomas Dutton, Ashford.  
 Geo. W. Shelton, Birmingham.  
 Rev. L. Griggs, Bristol.  
 Rev. Chas. P. Grosvenor, Canterbury.  
 David A. Griggs, Chaplin.  
 Rev. Francis Williams, do.  
 Alexander N. Niles, Chatham.  
 Ebenezer Carpenter, Colchester.  
 Rev. F. D. Avery, Columbia.  
 Rev. Chas. Chamberlain, Eastford.  
 A. G. Bevin, Easthampton.  
 Philo Bevin, do.  
 Martin Dudley, Easton.  
 Rev. Merrick Knight, East Windsor.  
 A. E. Lawrence, D. D., do.  
 Wm. Thompson, D. D., do.  
 R. G. Vermilye, D. D., do.  
 Rev. Thomas K. Fessenden, Ellington.  
 Rev. R. B. Glidden, Enfield.  
 Rev. I. Hurlbut, Fort Trumbull.  
 Rev. R. P. Stanton, Greeneville.  
 Rev. B. F. Northrop, Griswold.  
 Rev. Samuel W. Brown, Groton.  
 Rev. Wm. G. Smith, Guilford.  
 Rev. George Soule, Hampton.  
 Rev. R. Lutfear, Hartford.  
 Rev. J. P. Skeele, do.  
 Rev. J. B. R. Walker, do.  
 Thomas L. Brown, Hebron.  
 Rev. T. L. Shipman, Jewett City.  
 Rev. O. D. Hine, Lebanon.  
 Rev. Charles L. Ayer, Mansfield.  
 Rev. A. J. Pike, Marlboro'.  
 Benjamin Douglas, Middletown.  
 Jeremiah Taylor, D. D., do.  
 Rev. Walter R. Long, Montville.  
 Rev. Charles S. Sherman, Naugatuck.  
 Rev. Edwin Hall, Jr., New Hartford.  
 Rev. Hubbard Beebe, New Haven.  
 Rev. Hiram Bingham, do.  
 Rev. Lucius H. Higgins, do.  
 Rev. Joel Mann, do.  
 Rev. Rollin S. Stone, do.  
 Rev. James M. Whiton, do.  
 Thomas P. Field, D. D., New London.  
 Henry P. Haven, do.

Rev. G. B. Wilbur, New London.  
 Rev. John W. Allen, North Woodstock.  
 Rev. John White, do.  
 H. P. Arms, D. D., Norwich.  
 Rev. J. P. Gulliver, do.  
 Rev. J. Addison Saxton, do.  
 Henry D. Smith, Plantsville.  
 George Langdon, Plymouth.  
 George W. Gilbert, Plymouth Hollow.  
 Rev. James B. Pearson, do.  
 Rev. W. S. Alexander, Pomfret.  
 Geo. H. Williams, do.  
 Rev. A. C. Denison, Portland.  
 Daniel Denison, do.  
 Rev. John E. Wheeler, do.  
 Rev. Wm. W. Atwater, Prospect.  
 Rev. George J. Tillotson, Putnam.  
 John N. Stickney, Rockville.  
 Rev. John E. Elliott, Ridgebury.  
 Rev. L. H. Barber, Scotland.  
 Rev. A. B. Smith, Southbury.  
 Rev. John M. Wolcott, South Britain.  
 Timothy Higgins, Southington.  
 Rev. A. W. Ide, Stafford Springs.  
 Rev. Edward W. Gilman, Stonington.  
 Rev. D. Hemmenway, Suffield.  
 Rev. F. A. Spence, Terryville.  
 Charles Brown, Thompson.  
 Rev. Andrew Dunning, do.  
 Rev. Thomas Tallman, do.  
 Rev. Alvan Marsh, Tolland.  
 Rev. E. P. Hammond, Vernon.  
 Rev. William M. Birchard, Voluntown.  
 Rev. Samuel M. Freeland, Watertown.  
 A. E. Emmons, West Chester.  
 Rev. Myron M. Morris, West Hartford.  
 Rev. W. W. Davenport, West Killingly.  
 S. L. Weld, do.  
 Rev. W. Colton, Wethersfield.  
 Rev. Samuel G. Willard, Willimantic.  
 Rev. Benj. Parsons, Windsor.  
 Rev. H. Eddy, Winsted.

*New York.*

John O. Cole, Albany.  
 Rev. David Dyer, do.  
 Rev. A. L. Chapin, Amsterdam.  
 Rev. E. T. Boing, Angelica.  
 Rev. Peter Lockwood, Binghamton.  
 B. Z. Bassett, Brooklyn.  
 Wm. I. Budington, D. D., do.  
 Rev. J. C. French, do.  
 William H. Harris, do.  
 Jonathan W. Hayes, do.  
 Rev. N. P. Pierce, do.



Rev. Charles S. Robinson, Brooklyn.  
 Rev. Edward Taylor, do.  
 Samuel E. Warner, do.  
 John M. Whiton, do.  
 Rev. John Waugh, Canton.  
 Willard G. Davis, Dunnsville.  
 Rev. Albert C. Reed, Elbridge.  
 Rev. Isaac Clark, Elmira.  
 Rev. H. N. Dunning, Gloversville.  
 D. C. Mills, do.  
 J. V. Place, do.  
 U. M. Place, do.  
 Rev. Edward Stratton, Greenport.  
 Rev. A. De Witt, Hoosick Falls.  
 Rev. Charles C. Carr, Horse Heads.  
 Rev. A. North, Le Roy.  
 Rev. A. H. Parmelee, Livonia.  
 D. Bigelow, Malden.  
 Rev. Thomas A. Weed, Mexico.  
 Rev. G. R. H. Shumway, Newark.  
 Rev. David A. Jones, New Concord.  
 Rev. J. W. Alvord, New York city.  
 Milton Badger, D. D. do.  
 Rev. O. H. Bidwell, do.  
 Rev. Seth Bliss, do.  
 Rev. C. H. A. Bulkley, do.  
 Benjamin T. Eastman, do.  
 Rev. William R. Eastman, do.  
 Hermon Griffin, do.  
 J. W. C. Holden, do.  
 A. Merwin, do.  
 Cyrus Offer, do.  
 Rev. T. Ralston Smith, do.  
 Rev. Charles A. Stoddard, do.  
 Joseph P. Thompson, D.D. do.  
 Rev. Chester Fitch, New York Mills.  
 Rev. Horace Eaton, Palmyra.  
 Rev. Charles P. Bush, Rochester.  
 M. H. Merryman, do.  
 Rev. W. D. Buckelew, Saugerties.  
 Rev. B. B. Gray, Seneca Castle.  
 S. B. Canfield, D. D., Syracuse.  
 Rev. Henry N. Millerd, Truxton.  
 Rev. Arthur T. Pierson, Waterford.  
 T. S. Clark, D. D., Weedsport.  
 Rev. O. H. Gregory, West Troy.  
 Rev. J. B. Hubbard, Whitesboro'.  
 Rev. D. M. Seward, Yonkers.

#### *New Jersey.*

Rev. B. C. Megie, Dover.  
 Rev. Martin L. Berger, East Millstone.  
 Rev. Albert Mandell, Madison.  
 Rev. Arthur Mitchell, Morristown.  
 D. W. Poor, D. D., Newark.  
 Rev. James Hoyt, Orange.

Rev. Charles D. Shaw, Paterson.  
 George Sheldon, D. D., Princeton.  
 Rev. E. W. French, South Bergen.  
 Rev. Geo. B. Bacon, South Orange.  
 Rev. T. Allen Maxwell, do.

#### *Pennsylvania.*

Rev. Wolcott Calkins, Philadelphia.  
 Rev. John McLeod, do.  
 Rev. Samuel Whaley, Providence.  
 Albert O. Tracy, Smithfield.  
 Rev. S. D. Taylor, Sugar Grove.

#### *District of Columbia.*

Rev. J. P. Fisher, Washington City.  
 Hon. Peter Parker, do.

#### *Ohio.*

Rev. E. Ballantine, Cincinnati.  
 L. F. Mellen, Cleveland.  
 Rev. H. A. Tracy, Glendale.  
 Rev. Ansel R. Clark, Huntington.

#### *Illinois.*

Rev. S. J. Humphrey, Chicago.  
 Rev. W. A. Nichols, do.  
 Rev. S. S. Smith, do.

#### *Iowa.*

Rev. H. Windsor, Davenport.  
 Rev. Alpheus Graves, Iowa Falls.

#### *Wisconsin.*

Rev. Philo C. Pettibone, Burlington.  
 Rev. Anson Clark, Hartford.

#### *Minnesota.*

Rev. W. B. Dada, Clear Water.  
 Rev. W. R. Stevens, Rochester.

#### *Kansas.*

Rev. George A. Beckwith, Manhattan.

#### *Canada.*

Henry Wilkes, D. D., Montreal.

#### *New Brunswick.*

Rev. C. G. McCully, Milltown, St. Stephen.

Rev. Jeremiah Porter, Atlanta, Ga.,  
 Chaplain U. S. army.  
 K. A. Burnell, Agent Chr. Commission,  
 Memphis, Tenn.

#### *Sandwich Islands.*

R. W. Wood, M. D.

*Missionaries.*

Jonas King, D. D., Greece.	Rev. Edward Webb, Madura mission.
Rev. Augustus Walker, Eastern Turkey.	Rev. Henry H. Jessup, Syria mission.
Rev. George H. White, Central Turkey.	Rev. James A. Bates, Ceylon mission.
Rev. A. B. Goodale, M. D. do.	Rev. Justus Doolittle, Fuhchau mission.
Rev. William Wood, Mahratta mission.	Rev. William Ireland, Zulu mission.
Rev. L. Bissell, do.	Rev. E. W. Clark, Hawaiian Islands.
Rev. James Herrick, Madura mission.	Rev. E. T. Doane, Micronesia.
	Rev. S. R. Riggs, Dakotas.

## ORGANIZATION.

At the appointed hour, the President of the Board, Dr. Mark Hopkins, took the chair, and called upon the Rev. Dr. Child, who implored the divine presence and blessing.

Rev. J. H. Pettingell was chosen Assistant Recording Secretary ; and Dr. Sweetser, Rev. E. Cutler, Dr. Wood, Rev. Charles Bush, and Rev. S. J. Humphrey, were appointed a Committee of Arrangements.

A Business Committee was also chosen, consisting of Dr. Bacon, Wm. E. Dodge, Esq., John Kingsbury, Esq., Dr. Child, Rev. J. P. Fisher, Rev. John O. Means, and Rev. A. De Witt.

## TREASURER'S REPORT.

The Treasurer's Report having been read, with the certificate of the Auditors, it was referred to a committee consisting of William H. Brown, Esq., A. W. Porter, Esq., Orrin Sage, Esq., N. Durfee, M. D., L. H. Delano, Esq., T. P. Handy, Esq., and J. Field, Esq. This committee subsequently reported, briefly, that they had found the accounts correct and fully satisfactory.

## REPORT OF THE PRUDENTIAL COMMITTEE.

An Abstract of the Annual Report of the Prudential Committee was read, and the different portions of the Report were referred to committees constituted as follows :

On the Home Department :—William E. Dodge, Esq., Dr. William Adams, S. B. Chittenden, Esq., Hon. C. T. Hulburd, John Kingsbury, Esq., Hon. Asahel Huntington, Hon. S. Williston, Hon. S. H. Walley, Dr. Jos. P. Thompson, Hon. A. C. Barstow, A. D. Lockwood, Esq., A. Kingman, Esq., J. C. Tyler, Esq., Rev. J. P. Gulliver, Hon. William Hyde, Z. S. Ely, Esq., and J. N. Stickney, Esq.

On the African Missions:—Dr. Dwight, Dr. Young, E. Alden, M. D., Dr. Sabin, Dr. Blodgett, Dr. Arms, Rev. D. Dyer, and Rev. W. R. Stevens.

On the Missions to Greece and Syria:—Dr. George E. Adams, Rev. S. G. Buckingham, Rev. L. F. Clark, Rev. G. R. H. Shumway, Rev. J. B. Miles, Rev. B. C. Megie, Rev. Thomas Laurie, and Rev. R. M. Sargent.

On the Missions to Western and Central Turkey:—Dr. Walter F. Clarke, Rev. D. Greene, Dr. Palmer, Dr. Budington, Col. Borden, Rev. B. F. Parsons, Rev. J. W. Williams, and Rev. W. A. Nichols.

On the Missions to the Nestorians and to Eastern Turkey:—Dr. Joel Parker, Dr. A. D. Eddy, Rev. A. Marsh, Dr. Chiekering, Dr. Field, Rev. George W. Cressey, Rev. E. W. Gilman, Rev. H. Eddy, and Rev. J. Hamilton.

On the Mahratta Missions:—Dr. Todd, Dr. Blagden, Dr. Vermilye, Rev. William Clark, Dr. Canfield, Rev. A. Dunning, Rev. N. Beach, Rev. C. R. Palmer, and Rev. E. C. Cummings.

On the Tamil Missions:—Dr. H. B. Hooker, Dr. William Thompson, Dr. Goodale, Rev. C. Durfee, Rev. A. Tobey, Rev. T. Ralston Smith, Rev. D. R. Cady, Rev. A. Mandell, and Rev. S. G. Willard.

On the China Missions:—Hon. Peter Parker, M. D., Dr. Dutton, Dr. S. T. Seelye, Rev. L. Ives Hoadley, Rev. A. L. Chapin, Rev. Roswell Foster, Rev. P. B. Day, Rev. George Soule, and Rev. J. P. Cushman.

On the Sandwich Islands and the Micronesia Missions:—Dr. Bacon, Dr. W. A. Stearns, Dr. Shaw, Dr. Daggett, Dr. Poor, Rev. F. A. Speneer, Rev. W. W. Davenport, R. W. Wood, M. D., and Rev. L. H. Cone.

On the North American Indians:—Dr. Bouton, Hon. T. W. Williams, Hon. Samuel Miller, Rev. R. Woodhull, Rev. P. Lockwood, Rev. G. P. Tyler, Rev. John Pike, Rev. F. D. Avery, and Rev. M. B. Angier.

These committees reported at different times during the progress of the meeting, stating that they had examined the different portions of the Report submitted to them respectively, and recommending that they be accepted and published as usual; and it was

*Resolved*, That the Report presented to the Board by the Prudential Committee, and duly examined and approved by the committees to whom the several parts thereof have been submitted, be the Annual Report of the Board for the past year, and published as such under the direction of the Prudential Committee.

The committee on the missions to Greece and Syria reported as follows :

The committee on those parts of the Report of the Prudential Committee relating to the missions to Greece and Syria have carefully read the same, and cordially recommend that they be accepted by the Board and published. The committee rejoice in the presence at this meeting of our venerable friend, Dr. King, who for thirty-six years has labored so wisely and efficiently for Greece. They would also express their affectionate sympathy with our younger brother, also with us at this time, Rev. Mr. Jessup, of the Syria mission, in his painful bereavement and trials. The prosperous state of education in connection with the mission in Syria, the hopeful condition of the college at Beirut, and the remarkable readiness of the people to support their own schools, are thought worthy to be noticed as matters of thankful rejoicing.

The committee on the Tamil missions, after expressing approbation of the reports, add :

Your committee will only state that, in view of the recent losses of the Madura mission, by death and removals, and the great importance of that mission, there is the most urgent need of reinforcement ; and they trust the Prudential Committee will use their best endeavors to meet the earnest appeals for help made by the missionaries now in that field.

From the committee on the missions in China, the report was as follows :

Your committee have examined the reports on the China missions, and recommend that they be adopted. And in doing so, they would call special attention to the appeal from North China, in behalf of a *Chinese press*, to be established at that important centre of influence for the whole Empire ; and to the reiterated and earnest entreaty for more laborers to be sent to that field, unequaled in extent of territory and population by any other in the heathen world,—emphasized, as it is, by the wonderful providence of God, by which so many millions of Chinese idolaters are now accessible to the missionaries and the gospel of Christ. We regard these two subjects as demanding the special attention and action of the Board.

The committee on the Sandwich Islands and the Micronesia missions recommended the adoption of the following resolutions by the Board, and they were adopted.



1. That the exhibition given in this report, of a people lifted from the lowest depths of sensuality and barbarism into the position of a Christian nation, girding itself to the work of sustaining its own religious and educational institutions, and also of sending the gospel it has received into "the regions beyond," calls for devout thanksgiving to God for the blessing which has led to this signal success, and furnishes the most cheering encouragement to this Board, to go on with renewed zeal and hope in the work of evangelization.

2. That in view of the critical position of the Hawaiian churches, in their present stage of transition to independence, surrounded as they are by perils of various kinds, arising partly from an increasing worldliness stimulated by successful secular enterprise, and partly from the insidious endeavors, made by professed Christians of another name, to introduce another faith and another form of worship among them,—we invite in their behalf the special and earnest prayers of the Christian community for the abundant out-pouring of God's Spirit upon them, to keep them from falling, and make them steadfast in the knowledge and love and service of their Master, even as they have been taught. Never was this heavenly gift so imperatively needed as at this moment; for on its abundant bestowment alone does their very salvation depend.

The committee also remark, that "the report on the Micronesian islands is a narrative of continued success, which ought to be acknowledged with gratitude."

#### RECENT EVENTS IN TURKEY.

The committee to whom were referred reports on the missions to Western and Central Turkey, made a report, embracing resolutions which, after some discussions and amendments, were adopted as they are here presented.

The committee on the Missions to Western and Central Turkey, respectfully represent,

That they have examined all the parts of the Prudential Committee's Report which relate to these missions, and recommend that they be approved by the Board, and published in the next Annual Report.

Of the many topics of interest set forth in the above named documents, the committee ask leave to fix the attention of the Board especially upon one, viz: the recent remarkable acts of the Turkish Government, in seizing the presses and closing the bookstore of our mission, and arresting and casting into prison certain of its own subjects,

who were guilty of no other offense than that of exercising, in accordance with the laws of the empire, the religion of their choice.

It will be remembered, that since the close of the Crimean war, the Sultan, yielding to the solicitations of friendly Christian powers, and especially to those of the British Government, has, with a seeming cordiality of consent, accorded to his subjects of every religious name, and to foreigners temporarily residing in his dominions, entire freedom of faith and worship; so that, under the protection of the memorable Hatti Humayoun, Moslem and Greek, Armenian and Protestant, the stranger and his household, the missionary and his converts, all races, orders and sects, have, till of late, had the acknowledged right to worship and be taught in whatever places, and by whatever modes, their religion, preferences, or needs might require. In return for these ample liberties, our missionaries and assistants, at all the stations in Turkey, have been instructed to abstain, and so far as the committee have information, have in fact abstained, from every form of assault upon the religion of the Court, which might be justly construed as an abuse of privilege or an insult to the Government, or a stigma upon the popular faith. But the dawn of Christian intelligence, penetrating and arousing the Moslem mind, and the growing conviction of many a thoughtful Turk, that the doctrines of the Protestant faith are of divine authority and saving use, had at length created among the ignorant and fanatical masses an apprehension, that their religion would by this means be ultimately sapped and overthrown. The Government, seemingly oblivious of its own most solemn pledges, and taking time neither to notify its victims nor to inform itself, under the plea of alleged danger from popular violence, made haste, in July last, summarily to set its seal upon the printing presses, and close the doors of the book depositories, of our and the English missions; and, proceeding to more violent measures, seized and thrust into prison several of its Turkish subjects, who were either well known converts to Christianity, and had long lived unmolested in the exercise of their rights, or were suspected of a secret leaning toward the Protestant faith; where, without process, or trial, or charge, on the part of their persecutors, they were detained for many weeks, some of them being in duration still. At the earnest remonstrance of Mr. Brown, who, in the absence of the resident Minister, for the time represented the American Government, the Sultan made inquest, ascertained the entire innocence of our missionaries and their helpers, released the printing presses, reopened the book depositories, retraced his steps thus far, but left the converts in prison, and the missionaries under unmerited, and, as the committee believe, utterly unlawful restraints. The converts, with one exception, could obtain neither reprieve nor a hearing.

The missionaries were required to cease their accustomed endeavors to propagate the truth in places of popular resort, as in the khans, and to confine the sphere of their activities for the future to their dwellings, book depositories, and places of public worship. This latter demand, closing as it does the great door of access to the Turkish mind, and forbidding the ambassadors of the gospel to deliver their message, is the most significant, and withal the most frightful of all the acts of the Turkish Government, of which the Board and the world have now reason to complain. For it raises at once the grand issue, vital alike to the interests of Christianity and the well being of states, whether the news of man's salvation may or may not be peacefully proclaimed to the millions who sit in darkness, waiting for the glad tidings so early intended, so late to arrive. The committee are confident that neither this nor any other missionary Board, nor any part of the Protestant world, ever can look upon this new barrier to the spread of the gospel, set up by an act of arbitrary power, and having for its support neither antecedent nor authority, nor treaty, nor law, without the utmost concern and foreboding. Such, so far as the committee have intelligence in the premises, is the present state of this most interesting and most painful case; except that two or more of the arrested converts have been recently removed from their confinement in Constantinople, and, as is believed, sent on their way to distant and solitary and cruel exile.

In view of these portentous developments, and having in mind not the future of missions only, but of Turkey as well, the committee unanimously recommend to the Board the following Resolutions, to wit:

1. That this Board has heard, with profound surprise and apprehension, of the late attempt of the Turkish Government to return to a policy which has been so extensively abandoned by the civilized world, and which, by all the lessons of history, is shown to be as perilous to rulers as it is oppressive to subjects; invading liberties of which it is itself the voluntary guardian, and overturning rights which are no less the bulwark of empire than they are the sanctuary of religion, and the shelter and the home of the people.

2. That this Board records, with unfeigned satisfaction, its sense of the great decorum which its missionaries have uniformly shown in their intercourse with inquiring Mussulmans, and of the fidelity with which they and their assistants have observed the well known instructions of the Prudential Committee in that regard.

3. That this Board hereby expresses its earnest sympathy with those suffering inquirers for saving truth, who, under a Government pledged to universal religious toleration, are yet enduring the rigors of

a cruel persecution, separated from their families, some of them in exile, some in prison. Our prayer is, that they may be speedily restored to that liberty which they have done nothing to forfeit, and to the exercise of those public Christian virtues by which they shall at once do most to honor the gospel, and to serve and uphold the state.

4. That inasmuch as the just and wise policy, of not interfering in the internal government of other nations and empires, has always been observed by the Government of the United States, the duty of our Government toward our missions extends no further than to the protection of our missionaries as American citizens, against all outrages on their persons, their property, or their just liberty of speech and worship; and having performed that duty efficiently and promptly, by the agency of our diplomatic representative at Constantinople, neither the President nor Congress can be invoked to interpose, otherwise than by a purely moral influence, for the protection of Turkish subjects, converted from the faith of Islam to the Christian faith.

5. That mindful of the noble position which, in former days, the Government of Great Britain has held, on the question of universal freedom for faith and worship, and remembering especially the distinguished part which Lord Stratford de Redcliffe, Her Majesty's then Ambassador to the Porte, performed in procuring that charter of Turkish liberty, the Hatti Humayoun, this Board looks with confident expectation to the Government of Great Britain, believing that her Majesty's advisers in this behalf will not fail to estimate the magnitude of the many interests involved in the pending issue, bearing, as it does, upon the well being of the powerful Christian races residing within the empire, the liberties and destinies of the growing Protestant communities, to say nothing of the millions of Moslems to whom inquiry and conviction, and ultimate and certain evangelization, are as inevitable as the course of thought, and the purpose and the promise of the Almighty; that they will appreciate the influence of a right decision of this question upon the progress of Christianity in coming time and among many nations; and, calling to mind also the honorable part which the people of Great Britain have taken in every such movement of modern civilization, will,—in accordance with the immemorial policy of the British Government, and with its recognized position as the protector of the native Protestant population in the Turkish Empire,—interpose such remonstrances, and, if need be, such demands also, as shall secure to the persecuted subjects of the Turkish Government, and to all who live, or shall hereafter live, under the Turkish rule, present and prospective freedom from exile, or bonds, or molestation, or censure, on account of their religious faith, or any



reasonable expression of it before others, so long as its exercise and expression shall involve no infringement of existing law.

“REFORMED CATHOLIC MISSION” AT THE SANDWICH ISLANDS.

Dr. Anderson, in behalf of the Prudential Committee, communicated the following Special Report :

*The Recent Interference with our Work at the Sandwich Islands.*

It is a thing of course for the Romish Church to send its agents into every important field occupied by Protestant missionaries. In this the Church is consistent with its avowed principles, for it denies to us Christian privileges, and is the declared enemy of our religion. Accordingly the Romish missionaries forced their way, thirty years ago, into the Sandwich Islands, although our labors then covered the whole ground ; and they did not scruple to use the naval power of France to overcome the reluctance of the Hawaiian Government.

As, however, the Romish mission has never gained a controlling influence in the Island Government, and as our struggle with it has been only among the people, we have not hitherto had much to fear from it. It is even a question, whether so much of just that sort of antagonism was not useful, on the whole, both to the missionaries, and to their converts.

At any rate, the work of Christianizing the Islands advanced steadily, through the blessing of God, until, in the year 1863, we completed the religious organization of our churches, and devolved on them the responsibility of self-government, and also, to a great extent, of self-support. The Hawaiian Government, as such, though Protestant in its legal character, had no inconvenient entanglements with either denomination previous to the year 1862 ; and the ministers of religion, both Protestant and Romish, felt that they had the freest scope for the exercise of their sacred functions. Indeed, nothing seemed wanting for the religious accommodation of all classes of the people, from the king down to his lowest subject, except an Episcopal clergyman of evangelical sentiments and good abilities and character, to reside at Honolulu, where a small number of people of foreign origin, and the king who had been in England, and his queen whose father was of English birth, were supposed to prefer the Episcopal form of worship. To meet this state of things, the Foreign Secretary of this Board, a few years since, advised an excellent bishop of the American Episcopal Church to procure the sending of an evangelical presbyter to Honolulu, and there was some conference on the subject, but no one was sent.

Not long after this, at the commencement of 1860, a movement was made from the Sandwich Islands to obtain such a clergyman from England. Dr. Armstrong, then President of the Board of Instruction, and Mr. Wyllie, Minister of Foreign Affairs, acting under direction from His Majesty, wrote to the Rev. William Ellis, in London, asking him to take measures for securing an Episcopal clergyman for Honolulu; stating, that the king would guarantee him a thousand dollars annually towards his support, and grant a lot of land for an Episcopal church. It is understood that the new presbyter was to be made chaplain of the royal family, and private tutor of the young heir to the throne, who died, however, not long after. Mr. Ellis had once resided at the Islands, and was desired to procure an evangelical clergyman, such as he believed would be adapted to the situation; but not one of high-church proclivities, for such an one would not have the sympathy and support of the other evangelical ministers on the Islands. Such an Episcopal clergyman was then needed, and would strengthen the cause of Christian piety on the Islands, and receive a cordial welcome from all the American missionary brethren.

Mr. Ellis placed the letters in the hands of the Secretary of the "Colonial Church and School Society," and the Committee of that Society, approving of the object, submitted them to the Bishop of London, who expressed his entire concurrence in the proceedings, and his readiness to aid in carrying them out. And application was actually made to one or two suitable individuals, but without success.

The Consul-General of the Sandwich Islands in London is an Englishman, but was never at the Islands. He also had been written to by Mr. Wyllie,—it must be presumed in strict accordance with the letters addressed to Mr. Ellis,—but he at once put himself in communication, not with either of the great Missionary Societies in the Church of England, but (as Mr. Ellis says) with individuals belonging to the "section of the Church of England characterized by extreme ritualism," with the view of sending a bishop to the Islands "with all the paraphernalia," as he expresses it, "appertaining to his office and functions." On learning this from the Consul, Mr. Ellis objected,—and here, too, we use his own language,—"that such a procedure would be a great mistake, as the bishop, if sent, would probably fail, while a respectable pious clergyman, who would co-operate with the Christian ministers already there, would prove a real blessing; especially to those who cherished attachment to the system of the Church of England, of which, except as one of the various forms of Christianity, the king must necessarily be ignorant."

Mr. Ellis's objections were not regarded, while the endeavor to send a mission to the Islands, to consist of a bishop and three presbyters,

was prosecuted to a successful issue. It was the original plan to add two more presbyters from the United States, making a mission of six in all; but this part of the plan, for some reason, was not carried into effect.

The Prudential Committee do not bring this remarkable interference with our work at the Sandwich Islands before the Board from a *sectarian* point of view, but solely in its relations to the prosperity of the missionary work. This new mission is really a great innovation upon the usages of Protestant missions, and is the practical assertion of a very dangerous principle. We know of nothing like it, unless it be in Western Asia. The onsets of the Church of Rome we can bear, but "a house divided against itself shall not stand." Every Protestant denomination of Christians, every Missionary Society, has a deep interest in the case.

The American Board has been more than forty years endeavoring to elevate a race of barbarian pagans, on those remote Islands, to the level of a civilized Christian community; and for this purpose it has sent forth a hundred and fifty laborers, male and female, and has expended considerably over a million of dollars. If now, after it has succeeded, and can point, as the result of its labors and expenditures, to a Christian nation, recognized as such by the Christian nations; to a self-governing Christian community, wonderfully transformed in manners and morals; to the missionary work so far accomplished there, that if the churches we have planted and organized are let alone, they can live and thrive with but little more of our aid;—if now, in this hour of our victory, after so long and arduous a conflict and so great an expenditure, it shall be judged right and proper for a body of professed allies to come upon us, with the evident intent, if it be possible, of taking entire possession of the field,—what a hindrance and discouragement that would be, to prosecuting these great and costly missionary enterprises!

It is well, for the calm and candid discussion of this case, that it involves the Christian honor of no one of the great Churches of Christendom, of no one of the great Missionary Societies. For we have the declaration of the late excellent Archbishop Sumner, in a letter to the Foreign Secretary of this Board, corroborating our other testimonies, that this mission had its origin with "certain individuals," who "*formed themselves* into a committee, for the purpose of taking advantage of the proposal of the King of Hawaii, and with the ultimate view of establishing a bishop on the Polynesian Islands." Nor had the good Archbishop himself even heard of the plan, until he was informed of it by the Foreign Secretary of this Board, some months after the self-appointed committee had commenced its operations.

Gradually, in the progress of the missionary work, there has been developed and established A LAW OF CHRISTIAN COURTESY, for the government of Missionary Societies,—our great common law. All Protestant Societies have found it for their advantage to observe it. And it is vitally for their interest, and for the interest of all the several Churches for which they act, and of Christ's kingdom, to observe it strictly, and to discountenance every violation of it.

The plea set up for sending an English bishop to the Sandwich Islands is, that such a bishop was requested by the King of the Islands. But we have the correspondence, and we know that his request was simply for an Episcopal presbyter to reside at Honolulu. If, many months after the self-appointed committee in England had set the wheel in motion, the young king was persuaded to give his assent to the plan of sending a bishop; if he even wrote to the Queen of England, as is affirmed on somewhat doubtful authority, *that* may serve to account for the fact, that Earl Russell gave his license for the consecration of a bishop, and that the Archbishop of Canterbury and the Bishop of London felt bound to consecrate him; but it in no degree justifies the previous acts of the committee; nor would it have been regarded, as we fully believe, by either of the great Missionary Societies of the English Church, as justifying a mission that, by its numbers, constitution, prestige, and the intensity of its ritualistic spirit, was evidently designed to supplant, on those Islands, the institutions and influence of the missionaries sent out by this Board.

The movement by the parties in England, not excluding Bishop Staley and his associates, was no doubt entered upon with very inadequate and mistaken views of the number, character, and labors of the American missionaries, and of the great religious and social changes which had resulted therefrom. A work, published in London by the Consul-General, in the interest of the new mission, with a commendatory preface by the Bishop of Oxford, did not hesitate to pronounce the American mission at the Islands to have been *a failure!*—though the authorities to which the author frequently refers, were enough to have taught him better, and of course left him inexcusable for his ignorance.

Bishop Staley, soon after his arrival at Honolulu with his three presbyters, (which was in the autumn of 1862,) published in a sermon what he calls the “leading features of the church system,” which they had come “to establish among the people of the Islands.” These may be described very briefly, in nearly his own words.

The worship of the people, he says, was to be “guided by Holy Scripture, as interpreted by the ancient fathers, implying by that term those chiefly of the first five centuries—the purest<sup>d</sup> ages of the



Church." They were to be taught, that their infants were, by baptism, "made members of Christ, children of God, and inheritors of the kingdom of heaven." And when the baptized children arrived at "years of discretion," they were to be encouraged to believe that they would "be strengthened by a new gift of the Holy Spirit, imparted to them by the imposition of hands," in "the holy rite of confirmation." Being thus "initiated into full communion with the Church," they were to be deemed fitted to "approach the Blessed Sacrament of Christ's Body and Blood." The baptized were also to be taught, that they were not to wait till they were "converted by some sudden, irresistible impulse," but to regard themselves "as already, by baptism, grafted into Christ's church," and not only bound, but "able to crucify the old man, with his evil deeds, by the strength already imparted from above." If their consciences were "burdened with sin," they were to be encouraged "to come to the minister, and open their grief," and "receive the benefit of absolution." The Islanders, under the instruction of the American missionaries, are wont to call one day in seven the *Sabbath*, but "most falsely and mischievously," in the opinion of Bishop Staley; "for the Church provides an order of prayer to be said *daily* throughout the year." "Such," he adds, "are some of the leading feature in that church system we come to establish among the people of these Islands."

The Board will at once see, that the doctrines involved in this "church system" could not possibly be "established among the people of those Islands," and become prevalent, without a dangerous revolution in their religious opinions and habits; nor without going far to dispossess us of the field we have struggled so long and expended so much to win.

It is proper to add, that the office and work of our brethren as Christian ministers, as well as their churches and native ministry, are ignored by the Reformed Catholics, (as they call themselves,) as much as they ever were by the Roman Catholics. They never meet our brethren as divinely authorized Christian missionaries, and the natives see it.

Thus far, they have found it hard to interest the people. Excepting a few extraordinary occasions, their audiences have everywhere been small, even within the precincts of the court. Their worship is too showy, too like that of the Roman Catholics, for the religious taste of the people. Still this mission, having come with a virtual commendation from Queen Victoria, and having been most cordially adopted by the late king, and falling in with the taste and tendencies of the present reigning family, is exerting an influence in the Government, which occasions much uneasiness. The Minister of Foreign

Affairs, the Minister of the Interior, one of the Justices of the Supreme Court, the Attorney General, and the Governor of Maui (a native,) have joined the Reformed Catholic Church. The only other cabinet minister is a French gentleman, and he is a Roman Catholic. Bishop Staley, though remaining at the head of his mission, has been made chaplain to the king, and a member of his Privy Council.

The time allotted to this Special Report has allowed no extended quotations from the correspondence, nor a statement of the matters of detail; but should the case be referred to a committee, to report thereon during the progress of this meeting, that committee will find an ample and carefully prepared historical account of the mission now under consideration, in the Twentieth Chapter of a new work on the Hawaiian Islands, which will be placed in its hands.

At the close of the chapter just mentioned, will be found a noble protest of the Earl of Shaftesbury against a similar attempt, and by the same class of persons, to send a bishop and six presbyters to the capital of Madagascar, where the London Missionary Society had long and successfully labored. The protest was made at a meeting held in behalf of the London Missionary Society, at which the Earl presided. It is understood that the mission was not prosecuted,—as it may be hoped the one sent to the Hawaiian Islands will not be. The Committee cannot but regard the mission of Bishop Staley as fraught with far more evil than good to the Protestant community on those Islands; nor can they believe that their brethren of the Episcopal Church, whether in England, or in this country, when once they understand the case, will desire its continuance in its present form.

### *Report of a Committee of the Board.*

This paper was referred to the committee on the Sandwich Islands and Micronesia, with instructions to present a separate report in respect to it. Dr. Bacon, in behalf of that committee, subsequently reported, as follows:

The American Board of Commissioners for Foreign Missions in its annual meeting at Worcester, October 4, 1864, having received a Special Report from the Prudential Committee, concerning the so-called Reformed Catholic Mission in the Hawaiian Islands, is constrained to put upon record, and to publish, an appeal to all Protestant Missionary Societies, and to all Protestant Christians, against the principles on which that Mission has been established and is conducted.

Forty-five years ago, we sent forth the first missionaries to the Sandwich Islands. The natives of those islands were at that time

not only heathen but savages. They had no history, and almost no traditions. They had no letters, and no foreigner had ever reduced their language to writing, or inquired into its forms and structure. Their only dwellings were huts of grass. Their mechanical skill was only sufficient to construct canoes, to fabricate fish-hooks and weapons of war, to manufacture mats from grass, and a rude, paper-like cloth from the bark of certain trees, and to decorate their persons with the plumage of birds. Their religion was a most degrading heathenism, and their hideous idols were worshiped with human sacrifices. The family institution can hardly be said to have existed among them, for in their practice of polygamy not only might the husband have many wives, but the wife might have many husbands, and children were killed without scruple at the convenience, or in the anger or weariness of parents. They had no conscience that made them ashamed of falsehood, of fraud, or of murder; and in licentiousness, not Paphos nor Corinth, nor Sodom could surpass their universal and brutish degradation. From forty years of occasional intercourse with the ships of civilized and commercial nations, they had acquired nothing but new vices, new diseases, new implements of mutual destruction, and the art of distilling a fiery drink for the purpose of intoxication.

By an extraordinary concurrence of events, in which we cannot but acknowledge the ordering of God's providence, it came to pass that our first missionaries, on their arrival at the Islands, found that the ancient idolatry with its priesthood, its altars, and its capricious and burthensome restrictions, had just been overthrown, not at all in the progress of new ideas, but simply at the whim of a new chief, succeeding to the possession of absolute power. Neither the king nor the people had any thought of seeking a new religion, or of accepting it, if offered to them. With much difficulty our missionaries, having in their company several natives who had strayed to this country, and had been educated by Christian charity, obtained permission to remain upon the Islands, first for a few months, and afterwards for a longer period, till the beneficent character of their work began to be appreciated, both by the chiefs and by the people. Their patient and persevering labors, in the face of many disheartening difficulties, were rewarded with remarkable success. They studied the language, and mastered its principles, and its idioms. They gave it an alphabet and an orthography, so simple and perfect that adults as well as children could easily learn to read it. They established schools; they created school-books; they translated the Bible; they enriched the language with Christian hymns; they taught in their schools for all, not only reading and writing but arithmetic and geography; they initiated a system of higher education for such as might require it; and all the while the one great object of their teaching was to communicate that

knowledge of Christ as the Saviour of sinners, which is "the power of God unto salvation to every one that believeth." After years of labor, they began to rejoice in the manifested efficacy of the gospel which they preached. They began to see, in one and another, that ever marvellous change of character which attests the presence of the Holy Spirit, and in which the gospel becomes its own witness. Almost thirty years ago, they were permitted to see, throughout the archipelago which was the field of their labors, a most memorable victory of the gospel over ignorance and sin. Thousands of the Hawaiian nation gave credible evidence of an intelligent and spiritual faith in Christ, and though some (as was to be expected) have fallen away, the perseverance of thousands, through life and in death, has proved the reality of their conversion to God.

The result of our mission, at the end of forty years from the arrival of our first missionaries, was, that the inhabitants of the Hawaiian Islands had become substantially a civilized and Christian nation, recognized as such by the leading powers of Christendom. The Bishop of Oxford has given the sanction of his name to a book (written by an Englishman who never saw the Islands) which pronounces our mission "a failure"; but the question may be fairly raised whether, in his lordship's own diocese, the number of the agricultural peasantry who can read the Bible intelligibly, and can give an intelligent account of what the Christian religion is, or of the difference between Protestantism and Romanism, is as great as it is among the peasantry of Hawaii. We may challenge any detractor to show, that even in the city of Honolulu, the political and commercial capital of the nation, where a demoralizing and malignant influence from foreigners is most concentrated, the aggregate of vice and crime is greater, in proportion to the population, than it is in London, or in any commercial city of the British empire or of the United States. Our missionaries found the Hawaiians almost as naked as Adam and Eve in Paradise, and quite as far from being ashamed. The people whom they found in that condition are now decently clothed. Thousands of families are dwelling in humble but comfortable homes. Native workmen are busy in the various mechanical trades; and to a wide extent habits of industry and thrift have superseded the indolence and wastefulness of savage life. The Christian Sabbath, that characteristic institution which distinguishes British Christianity on the continent of Europe, and which we have received as part of our inheritance, is observed by the Hawaiian people as generally and as carefully as it is observed in Scotland or in New England. On that day, "the sound of the church-going bell" floats over the valleys and is echoed from the mountains; and of the entire population, as large a portion as in any other Christian country answers the call to public worship. In cheerful throngs, decently ap-



pared, they resort to Christian temples, humble but comfortable, and in many instances substantial, built by native hands and paid for mostly by native contributions. They worship the God of the Bible in their own melodious language, not indeed with ceremonial pomp, but according to the simplest ritual of Protestantism and of primitive Christianity; with prayers offered in the name of Christ; "with psalms and hymns and spiritual songs, making melody in their hearts unto God;" with the reverent hearing of God's Word, and with the administration of baptism and the Lord's supper.

So great a moral and religious revolution, was naturally followed by a corresponding revolution in the administration and the frame of government. Forty-five years ago, the government there was a simple and absolute despotism. All power was in the hands of one man, the son and immediate successor of Kamehameha the Conqueror, who, in a series of savage wars, had brought all the islands under his dominion. The chiefs were the mere vassals of the king, and had no power but by his will. The people were the property of the chiefs, and there was no law that could protect them against any outrage. Twenty-five years ago, the then reigning king, Kamehameha III., freely proclaimed a written constitution, the *magna charta* of the Hawaiian nation. By that charter, all the liberties which the English people have achieved for themselves, through so many ages of conflict, were conceded and guaranteed to the Hawaiian nation forever. A frame of government, modelled after the British constitution, with its King, Lords, and Commons, was established. A wise distribution of legislative, judicial, and executive powers, was provided for the security of liberty. Such was the natural result of Protestant, Evangelical Christianity, victorious over heathenism.

Forty years after the commencement of our mission, the Christianization of the Hawaiian Islands was already so far advanced that we, as a society for propagating the gospel in heathen and unevangelized countries, had already entered upon the process of closing our appropriate work, and of leaving the religious institutions, which by God's blessing we had planted there, to their own self-perpetuating power, and to the activity and zeal of native Christians, under the paternal guidance of our surviving missionaries, most of whom were beyond the noon of life. Those native Christians were even then sending forth their own foreign missionaries to the Marquesas Islands, and to the coral isles of Micronesia. Such was the religious character and condition of the Hawaiian people, when a self-constituted Committee in London, taking advantage of the desire which the King of Hawaii had expressed, for an Episcopal clergyman to reside at Honolulu, who, beside ministering to the few English and American Episcopalians there, might become the chaplain of the royal family, and the tutor to

the infant prince, organized and sent forth what calls itself the "Reformed Catholic Mission," consisting of a bishop and three presbyters, and proposing to itself an indefinite enlargement, as if the work of annexing those Islands to the visible kingdom of Christ, and of planting there the institutions of a truly catholic Christianity, were then to be commenced.

The settlement of a Protestant Episcopal minister of the gospel at Honolulu would have been welcomed by our missionaries, and would have been to us an occasion not of complaint but of gratulation. His success in gathering a congregation of Episcopalians from among the foreign residents, and in ministering to the moral and religious improvement of the royal family, would have given joy to our missionaries and to us. Nor could any complaint have arisen, if he had received ever so many native converts into his own communion. Whether the peculiar ritual and ecclesiastical arrangements of Protestant Episcopalism are suited to promote the Christian life and progress of the Hawaiian people, is a question worthy to be solved by a fair experiment; and to such an experiment neither we nor our missionaries would have offered any objection. But this "Reformed Catholic Mission" attempts no such experiment. It enters the field renouncing, in the presence of Romanists, the name of Protestant. It begins its operations not as an ally of our war against ignorance and sin, but practically as an enemy. It repels all offers of fraternity or of courtesy on the part of our missionaries. It refuses to acknowledge their standing as ministers of Christ's gospel. It makes no account of the work which God has wrought by his blessing on their labors,—a work so great and manifest, that they might well say to the Christianized Hawaiian people, "In Christ Jesus we have begotten you through the gospel:—if we be not apostles unto others, yet doubtless we are to you, for the seal of our apostleship are ye in the Lord." The first lessons of its evangelization are to contradict what they have taught concerning the way of salvation for sinners through Christ alone; and to put contempt upon the Christian Sabbath.

In thus protesting against that self-styled Reformed Catholic Mission, we impute no blame to the Protestant Episcopal Church in our own country, nor to the authorities of the Established Church of England. The Archbishop of Canterbury, in consecrating a bishop for that enterprise, acted simply under the force of a political necessity, the King of Hawaii having been represented as asking that favor of the British Government. Nor does the enterprise proceed from either of the two great Societies through which the members of the Church of England conduct their foreign missions. It represents nothing more than a sect or party in the Church of England; a sect which, happily for our common Christianity, is far less formidable in its influence,

than it was twenty years ago. Had such a measure as this intrusive mission to Hawaii, proceeded from any Protestant Missionary Society, or from any recognized body of evangelical Christians, it would have been an inexcusable violation of the law of comity, which is respected spontaneously and almost universally by Protestant missionaries and the directors of Protestant missions. As it is, we can only appeal to the public opinion of Protestant Christendom, against an interference which is neither Protestant nor Christian.

#### THE FINANCIAL POLICY OF THE BOARD.

Mr. Treat presented, in behalf of the Prudential Committee, the following Special Report in regard to the prospective financial necessities of the Board, and the policy to be pursued under existing circumstances.

The question of Ways and Means has taken, within the last two years, unexpected and startling dimensions. When we met at Springfield, (October 7, 1862,) gold had advanced to 123; when we adjourned, it had risen to 129. At the opening of the meeting at Rochester, as also at its close, it stood at 147. The rate to-day is 190; and we are grateful for a fall of 95 per cent from the highest point which it has reached. What the average will be, during the coming twelvemonth, no prudent man will venture to predict.

But our expenditures are mainly in gold. For the vigorous prosecution of our work, we require nearly \$300,000 in hard money, (to say nothing of disbursements which can be made in our home currency.) Should we comply with the reasonable wishes of the missions, we should appropriate, for 1865, \$290,000 in gold; and they would gladly, as they might profitably, use \$10,000 more. It will be seen, therefore, that our financial policy for the coming year is a problem of the gravest character. The Prudential Committee feel constrained to invite the wisdom of the Board to its solution. Some of the subordinate questions involved in this problem will be briefly indicated.

The first of these questions would seem to be, "*Is this large expenditure of gold inevitable?*" May we not, without serious harm, reduce it (say) twenty-five per cent?" Unquestionably we can reduce it, in either of two ways.

1. *We can discontinue certain missions.* But which of all our missions, will the churches consent to strike from the roll? "The smallest," it may be said. But the estimates of the ten smallest amount to only \$65,370; hence, if we disband them all, we shall find ourselves \$7,130 short of our proposed reduction. And yet we shall have turned our backs on the whole of Africa, and the whole of China. We shall

have surrendered Greece, Madras, Micronesia. We shall have forsaken the Nestorians. We shall have given up Central Turkey, one of the brightest mission fields in the world. Are the churches prepared for such retrenchment as this?

"Take the largest," it may be said. We will select, then, the two which expend amounts nearest to the sum which we wish to save, one in Western Turkey, and the other among the Mahrattas. They ask for \$71,332, only \$1,168 below our proposed reduction. But, surely, the Board has not forgotten that its work began in the Mahratta field. It was there that Hall and Nott, in 1813, contended so valiantly for the privilege of preaching Christ to the millions of India. And there too, this very day, the Son of Man walks among the golden candlesticks. Nor can we fail to remember that Western Turkey is the birth-place of the Armenian reformation. It was there that William Goodell, a son of Worcester County, unfurled the banner of the cross in 1831; and there that noblest patriarch of Constantinople has seen achievements of divine grace that have waked the Te Deums of the celestial choir. Are the churches prepared to abandon missions fragrant with such memories?

2. *We can assess the twenty-five per cent on all the missions, disbanding none.* Well, let us ask these brethren who represent us in heathen lands to surrender one-fourth of their salaries, that so we may save \$32,500. They will answer, without question, "By reason of the advance in prices, caused by your civil war, we are straitened now, some of us grievously straitened." And they, in their turn, may ask, "Is it right to muzzle the ox that treadeth out the corn?" The next item in magnitude is the cost of our native agency. By reducing this one-fourth, we shall save \$9,000. But is it wise to cripple thus our cheapest and most precious instrumentality? We can make our disbursements for schools one quarter less, thereby saving \$8,000, and thereby, at the same time, weakening the influence of those institutions which are training up men and women to be fellow workers unto the kingdom of God. But why proceed with these curtailments? Let us bring to the stand the missionaries, who are with us to-day. Doubtless they will say, "Such a policy can have but one valid defense, sheer necessity."

"But is it true," we shall be asked, "that no reduction can be made? Have the Committee nothing to propose for the relief of the churches?" Desirous, in this peculiar exigency, to bring the missions as far as may be into a fellowship of trial with the churches, they will suggest, after a careful revision of the estimates, (1), *that the gold appropriations be \$265,000, instead of \$290,000, and (2) that the currency appropriations* (for the Indian missions, the support of missionaries and the children of missionaries in the United States, the sending out of



those who shall return to their respective fields during the year, and all other expenses which can be defrayed in our home currency,) *be* \$70,000, *making a total of* \$335,000. True, this retrenchment will impose an unpleasant necessity upon those who are bearing the heat and burden of the day. Since the fall of Fort Sumter, they have received abundant exhortations to the strictest economy; so that the rate of expenditure is low already. To make it still lower, will almost seem like asking for bricks, but giving no straw. Nevertheless, in the hope that the endeavor of these brethren to lessen their demands as much as possible, will stimulate the churches to afford relief as soon as possible, the Committee offer this scale of disbursements for the consideration of the Board. And they must be allowed to express their earnest desire that the "days" of this trial may "be shortened;" and it will give them great pleasure to announce to the missionaries, "The liberality of the churches permits us to say, Whatever you can wisely expend, you may expect to receive."

A reference to the accounts of earlier years will show still more clearly the stringency of this proposal. In 1858-9, the ordinary disbursements were \$376,418; in 1859-60, they were \$361,958; in 1860-1, they were \$369,874. It will be seen, therefore, that the sum suggested by the Committee, (\$335,000,) is \$33,413 below the average expenditure of the period just indicated.

We come now to our second question: "*How shall the sum required for the appropriations on the basis suggested (\$335,000) be obtained?*" The true answer would seem to be, "We may rely upon the charities of the dead for the home currency; and we must rely upon the charities of the living for the gold."

We may fairly assume, that the legacies (which are always paid in the currency of business) will suffice for the \$70,000, the average income from this source, for five years, having been \$70,600. In the event of severe financial reverses, they might, indeed, fall below these figures; but the deficit could hardly be serious; and the means of cancelling it could be provided, it is supposed, in some other way.

But how shall we secure the \$265,000 in gold? This, certainly, is a much harder problem. And yet the history of the Board would seem to point to a simple and easy solution. If we go back to the donations of the three years preceding 1859-60, we shall find that they averaged \$265,227. If we turn to the donations of the two years succeeding 1859-60, we shall find that they averaged \$265,333. In other words, if we take the donations of the six years, prior to the rise of gold, omitting the Jubilee Year, (during which a heavy debt was removed,) we shall find that the donations averaged a little more

than \$265,000.\* *Let the friends of the Board, then, determine to raise just as much now, in gold or its equivalent, as they did then, and the end will be reached.*

It may be said, again, that this plan will operate unequally. (1) It will bear with special severity upon persons who have fixed incomes. If we assume that gold is to be high, this position must be regarded as well taken; and we can only ask such persons (including many of the truest friends of the Board) to make such an offering as shall be well pleasing to the God of missions. It may be hoped, however, that those whom the Lord has enriched within the last two or three years, will supply their lack of service, "that there may be equality." (2) The time for taking the collections will come to a part of the churches when gold is high; to others it may come when it is low. But we should keep in mind, that the Treasurer must remit from month to month, whatever may be the rate of exchange. Those churches, therefore, that make their contributions, when the premium is high, may justly assume that the Lord is inviting *them* to supply the wants of this service, at that particular time. The friends of missions may regard themselves as drawn up in line of battle. The right wing, surely, will not refuse to move upon the enemy, because the left wing may peradventure be less exposed. Besides, it is by no means clear, as already intimated, that congregations making their offerings after the depreciation of gold, will be the gainers. They may find that, though they have less to give, they have less ability to give.

It may be said again: "You can hardly expect *all* the churches to adopt this plan." But *most* can adopt it. It is to be hoped, moreover, that many will not be satisfied with the advance which it contemplates; and that some which gave nothing to the Board in the years referred to, will aid us now.

But let us bring this question to a practical test. Let us take the donations of 1857-8, \$265,827, (the nearest, of any past year, to the sum proposed,) and ask the churches whether they will give now, in gold or its equivalent, what they gave then. The West, by advancing nearly one hundred per cent on the donations of that year, has answered already. And so has Pennsylvania, by advancing more than one hundred per cent. New Jersey has advanced fifty per cent, and may be expected to do more, if it shall be necessary. New York has advanced nearly thirty per cent, and will be sure to perform its part. Southern New England (which furnished last year nearly one-half of the donations) has advanced sixty-five per cent; and it has

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\* This coincidence was entirely unforeseen. The sum required for the gold appropriations was fixed before the average receipts, for the years mentioned above, had been ascertained.

a reserved strength quite equal to the emergency. Northern New England has advanced thirty-five per cent, and is able to do still more. With these facts before us, how can we question the ability of the churches to contribute \$265,000 in gold?

But, after all, "Is there not a more excellent way? To avoid this heavy loss on exchange, why not effect a loan in Europe, and draw against it for the support of the missions, in the expectation of refunding the amount so used, whenever gold shall have regained its normal position?" The question has been frequently asked; and though it will be heard less frequently hereafter, the Committee take the liberty of saying that they fully considered this question soon after the annual meeting at Springfield, but that after taking the advice of those who seemed to be most competent to aid them, they became satisfied that the policy of creating an enormous debt, in the circumstances, (even supposing it to be practicable, which was very doubtful,) must be regarded as exceedingly hazardous; and they believe that the financial history of the Board, during the last two years, has affirmed this judgment.

The main features of the plan, therefore, which the Committee propose for the consideration of the Board are, (1) that \$265,000 in gold, and \$70,000 in our present currency, be proposed as the rate of expenditure, and that (2) while the legacies are relied upon for the latter, the churches be requested to provide the former. And it is respectfully submitted that, for the adoption of this plan, there are very strong reasons.

1. *It will bring the churches into closer fellowship with the missionaries.* The brotherhood at home will feel, more than ever, that it is directly ministering to the brotherhood abroad; that the work is one, the joy one, the reward one. Those self-denying men who have toiled so faithfully in distant, perhaps ungenial climes, whose patriotism, now that the life of our nation is in jeopardy, turns hitherward, even as the needle to the pole, who teach their churches to pray so fervently for the rescue of our country from all its trials and all its sins,—those men (who will not say?) *must* have and *shall* have the gold. They deserve it; and for their sake, as well as the Master's, we will count it a privilege to send it to them.

2. *It will bring the churches into a closer conformity with the new law of living, which the providence of God is enforcing upon us.* We have been prone to say, in past years, "How little can I give?" "How little can I do?" But He who is All-Wise, as well as Almighty, has lifted us up from this low level, to set us down on a plane that accords far better with our great commission. He has made us willing to surrender our children, our property, for the Government which he has given us. If we have not learned the *luxury* of sacrifice, we have at least learned the *duty* of sacrifice.

What is there that we so much need as the employment of this new force, whenever and wherever Christ shall appoint? The friends of the Board have begun well. Within the last three months, especially, they have shown that they are standing upon this higher level. Shall we not all say, "Master, it is good for us to be here."

3. *It will bring the churches into closer sympathy with the work which our Saviour is doing for the redemption of man.* When our great national tragedy shall have ended; when the Union, restored, unchallenged, complete, shall stand forth the Ehrenbreitstein of the world; when our flag shall be honored, beyond all former precedent, as the symbol of freedom and strength, what wealth of affection will have been garnered up for our imperial heritage, because of the blood and the treasure, the tears and the anguish, which it will have cost us!

And so the sacrifices which we make for the kingdom of Christ, draw us toward it, aye, draw us into it, by a power as mighty as it is merciful. How many are here to-day, who can sing those old words, "I love thy kingdom, Lord," with a deeper meaning than ever before, because of some gift, hallowed by prayer, some box of ointment, that expressed the heart's truest, tenderest love! Let it be our joy, therefore, that during this year also, we shall have the honor of laying at the Redeemer's feet larger and richer offerings,—larger in amount, richer in faith,—knowing that he will weigh them in the balance of the sanctuary, and accept them, not for what they seem, but for what they are.

This paper was referred to the Committee on the Home Department, who subsequently reported, through their Chairman, Wm. E. Dodge, Esq., the following resolutions, which were adopted unanimously, after addresses by several members of the Board.

*Resolved*, That gratitude to the Author of all good is due from this Board, that the churches have been enabled and disposed to sustain its operations through the year just closed, unencumbered by debt.

*Resolved*, That the manner in which the churches have responded to the necessities of the Board, in contributing a much larger sum during the last year than has ever been contributed before in any one year, is an indication that neither the churches, nor Christ, who is their Head, will hold us guiltless, if we consent to any contraction of the work committed to us for the year to come.

*Resolved*, That since there is no certain prospect as to what may be the average expense of placing our funds in the hands of our missionaries, during the current year, it is not safe to rely upon a less amount than the sum of *six hundred thousand dollars*, for the year now before us.



*Resolved*, That should God in his providence so speedily and thoroughly restore our national prosperity, as to make the result of our financial operations more favorable than we now dare to anticipate, we shall rejoice, if the sum now proposed shall prove sufficient, not only to sustain our missions at their present point, but to secure that enlargement for which we have so long earnestly hoped and fervently prayed.

*Resolved*, That the course pursued by the Prudential Committee, in providing for the expenses of the missions, as in former years, without resorting to a loan in Europe, to avoid enhanced rates of exchange, has the full and cordial approbation of the Board.

*Resolved*, That we recognize now, more distinctly than ever before, the voice of our Great Leader, saying, "*Go forward!*" And that with humble trust and a firm faith, we rely upon him to give to our churches a willing heart and an open hand, that we may come together at the close of the current year as we do now, to praise the Lord for a signal and complete success in our work.

#### REPORT OF COMMITTEE RESPECTING THE ELECTION OF CORPORATE MEMBERS.

The following report was presented by Dr. Bacon, chairman of a committee appointed at the meeting in 1863.

The committee appointed at the last annual meeting, to report whether any, and if any, what rules should be adopted by the Board concerning the election of Corporate Members, respectfully report :

That having considered the subject referred to them, they are of opinion that some rules ought to be adopted which shall hereafter govern the election of Corporate Members. The only rules prescribed by the charter are, that members shall be elected by ballot at an annual meeting ; and that not less than one-third of the Board "shall at all times be composed of respectable laymen," and not less than one-third "shall be composed of respectable clergymen ; the remaining third to be composed of characters of the same description whether clergymen or laymen." In the absence of rules on this subject, there is danger that the efficiency and security of the Board, as a body of trustees for the custody and management of missionary funds, may be impaired ; *first*, by the number becoming so great as to diminish, unduly, the feeling of individual responsibility ; *secondly*, by the habit of electing members *honoris causa*, with little expectation of their taking any active part in the business of the trust ; *thirdly*, by the want of a clearly marked distinction between those members who, by reason of age, may be considered as excused from active service, and those who ought to be punctual in their attendance ; and *fourthly*, by permitting members to fall into the habit of attending in their places

at the Board only when its meetings happen to suit their convenience, and staying away when the journey is tedious and expensive.

The Committee therefore propose the accompanying system of Rules concerning the election of Corporate Members.

*Rules of the American Board of Commissioners for Foreign Missions,  
concerning the Election of Members of the Corporation.*

I. According to the Charter, members can be elected into this Corporation only by ballot at an annual meeting.

II. According to the Charter, the number of lay members must always be not less than one-third of the whole number ; and in like manner the number of clergymen in the Corporation must always be not less than one-third of the whole number.

III. Whereas membership in this Corporation is not an honor, merely, to be conferred on men distinguished by position, by learning and genius, or by civil and ecclesiastical influence, but is a trust which cannot be discharged without labor and sacrifice ; therefore no man shall be elected to membership, who is not expected, ordinarily, to attend the meetings of the Board, and to perform his part of all the duties legally intrusted to the Corporation.

IV. Every person accepting and retaining the trust of membership in this Corporation, shall be considered as pledged to perform the duties of the trust, and especially to be a constant attendant at the meetings of the Board for business.

V. Members who have passed the age of seventy years,—or who, having been members not less than twenty years, have attended not less than fifteen meetings,—shall be considered as *emeriti*, and shall not be required to attend the meetings except at their own convenience.

VI. The members of the Corporation, not including those who are *emeriti*, shall not be more than one hundred and fifty in number ; and no election of new members shall be had except for the purpose of filling vacancies.

VII. In the filling of vacancies, regard shall be had to a distribution of the members among the several States, in some proportion to the contributions from the States, and also among the several Christian bodies or denominations co-operating in foreign missions through the agency of this Board, in some proportion to the contributions known to have been made by friends of missions in those various denominations.

VIII. Any member absent from three successive meetings, without rendering an excuse which shall be received as satisfactory, shall be requested to resign his trust, that the vacancy created by his continued absence may be filled.

These rules were adopted by the Board.

## RESOLUTIONS

*Growing out of the Condition of our Country.*

Rev. Albert Barnes presented the following preamble and resolutions :

Whereas this Board is called upon to conduct its operations at an important crisis of our country, the result of which must materially affect the missionary cause in time to come :

And whereas this Board has, on former occasions, expressed its sense of the evil of that system of slavery in our country, which lies at the foundation of the present effort to overthrow our civil institutions, and to establish a separate government in our land :

And whereas the missionaries of this Board have, with entire unanimity, expressed their interest in the cause of the country in its endeavors to maintain the Government, and have freely given their sons to the defense of the nation in its present crisis ; therefore

*Resolved* 1. That this Board receives with affectionate sympathy these expressions of the interest thus manifested by those in its service, and the sacrifices thus made.

*Resolved*, 2. That in connection with the purpose to spread the gospel through the world, and the results of the contest on the cause of missions ; and in view of diffusing a religion that shall be every where adapted to sustain just civil government, and the principles of liberty, and that shall tend to deliver the world from the oppressions of slavery ; in view also of the relations of its members to the Government of this land, and their duty to sustain that Government ; this Board expresses its hearty sympathy in the efforts to suppress the rebellion, and gratefully acknowledges the divine interposition in the successes which have attended the arms of the nation, as an indication that we shall again be one people ; united under our glorious constitution ; united in our efforts to spread the gospel around the world.

These resolutions were adopted by the Board, and by the whole assembly rising to express a most cordial concurrence, and singing a part of the National Hymn,—beginning with the words,

“My country 'tis of thee.”

## ABSENT MEMBERS.

Letters were communicated from Rev. Dr. Porter, of Conn. ; Rev. Dr. Storrs, of Mass. ; Rev. Drs. Skinner, Hickok, Ferris, and Fisher, and William A. Booth, Esq., of New York ; L. A. Smith, M. D., and S. V. S. Wilder, Esq., of New Jersey ;

J. W. Weir, Esq., and Hon. William Strong, of Pennsylvania; Rev. Dr. J. C. Smith, of the District of Columbia; Rev. Dr. J. G. Atterbury, of Indiana, and Rev. Dr. Nelson, of Missouri; severally apologizing for absence from this meeting, and expressing their cordial and earnest salutations and sympathies.

#### NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on New Members and Officers, viz.: Hon. H. W. Taylor, Henry White, Esq., Dr. Brainerd, Dr. Blanchard, Dr. A. D. Smith, Hon. Linus Child, and Rev. Joseph Steele. This committee reported, recommending for election, as new members,

John J. Carruthers, D. D., of Portland, Me.  
 Joseph P. Thompson, D. D., of New York City.  
 Louis Chapin, Esq., of Rochester, N. Y.  
 Samuel Small, Esq., of York, Penn.  
 W. I. Budington, D. D., of Brooklyn, N. Y.  
 S. B. Canfield, D. D., of Syracuse, N. Y.  
 Hon. John W. Noyes, of Chester, N. H.

These persons were elected.

For officers of the Board, the committee recommended the following persons, who were duly elected for the year.

MARK HOPKINS, D. D., LL. D., *President.*

WILLIAM E. DODGE, Esq., *Vice President.*

CHARLES STODDARD, Esq.

NEHEMIAH ADAMS, D. D.

AUGUSTUS C. THOMPSON, D. D.

HON. WILLIAM T. EUSTIS,

HON. JOHN AIKEN,

HENRY HILL, Esq.

WALTER S. GRIFFITH, Esq.

HON. ALPHEUS HARDY,

HON. LINUS CHILD,

WILLIAM S. SOUTHWORTH, Esq.

REV. ALBERT BARNES,

ROBERT R. BOOTH, D. D.

} *Prudential Committee.*

RUFUS ANDERSON, D. D.

REV. SELAH B. TREAT, } *Corresponding Secretaries.*

GEORGE W. WOOD, D. D., *Corresponding Sec'y, resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.

HON. SAMUEL H. WALLEY, } *Auditors.*

The same committee also recommended the following resolutions, which were unanimously adopted, viz. :

*Resolved*, That the Board would record their grateful sense of the faithfulness and efficiency with which, for more than thirty years past, Mr. John Tappan has served the cause of missions in connection with the Prudential Committee.

*Resolved*, That we deeply sympathize with the Hon. William Jessup, in the physical infirmity which prevents his attendance upon the meetings of the Board, where his counsels and his influence have been so highly valued, and which thus deprives us of his continued services as Vice President.

#### ANNUAL MEETING.

Dr. Asa D. Smith submitted the following resolution :

*Resolved*, That a committee of five be appointed to consider the subject of arrangements for the Annual Meetings of the Board, with reference, especially, to securing ample opportunity for the members to participate in the deliberations, and also to the demand made upon the hospitalities of the people with whom the Board meets ; the committee to report at the next meeting.

The resolution was adopted, and Dr. Asa D. Smith, Dr. Brainerd, William A. Booth, Esq., Dr. Sweetser, and Dr. Dutton, were appointed the committee.

#### PLACE AND PREACHER FOR NEXT MEETING.

Chancellor Walworth, Gen. Williams, Dr. Hawes, Dr. Pond, Dr. Barstow, Dr. Paine, Rev. E. Carpenter, and Dr. Lawrence were appointed a committee on the place and preacher for the next annual meeting of the Board. They recommended that the city of Chicago, Ill., be the place ; and that Rev. E. N. Kirk, D. D., of Boston, be the preacher, and Rev. J. P. Thompson, D. D., of New York, his alternate.

The Committee also recommended, as a Committee of Arrangements for the next meeting,—Rev. R. W. Patterson, D. D. ; Rev. W. W. Patton, D. D. ; Rev. Z. M. Humphrey, D. D. ; Rev. Prof. Joseph Haven, D. D. ; Rev. Prof. S. C. Bartlett, D. D. ; Rev. Prof. F. W. Fish ; Rev. A. Swazey ; Rev. S. H. Nichols ; Rev. A. Eddy ; Rev. E. A. Pierce ; Rev. J. H. Trowbridge ;



Rev. William B. Wright ; Rev. A. L. Brooks ; The Pastor of the Plymouth Church ; Rev. S. S. Smith ;—also one layman from each church, viz. : Messrs. C. G. Hammond ; William H. Brown ; Philo Carpenter ; H. E. Seelye ; Mr. — Underwood ; B. Wheeler ; Mr. — Steele ; N. S. Bouton ; O. H. Lee ; Dr. — Lyman ; E. Jenkins ; R. M. Guilford ; with power to fill vacancies. The report was adopted.

#### HOOR OF MEETING.

It was voted that the By-Laws of the Board be so amended, that the annual meetings may commence at three o'clock, instead of four o'clock, P. M.

#### RESOLUTIONS OF THANKS.

The following resolutions were passed :

*Resolved*, That the thanks of the Board be presented to Rev. Dr. Condit, for his sermon on Tuesday evening, and that a copy be requested for publication.

*Resolved*, That the thanks of the Board be given to the individuals and families of different religious denominations in Worcester, who have accommodated the Board and its numerous friends, with such large and generous hospitality, during its meeting in this city :

*Also*—To the Committee of Arrangements, and those who have co-operated with them, for providing so commodious a place of meeting, and for their laborious, indefatigable and successful efforts to promote the convenience and comfort of all in attendance :

*Also*—To the different churches and religious societies for the use of their houses of worship, and to the singers for their assistance in our services.

#### DEVOTIONAL SERVICES.

The assembly united in prayer at the opening of the first session of the business meetings of each day, led in this service, successively, by Dr. Child, Dr. Cox, Dr. Kirk, and Dr. Hawes. The usual morning prayer meetings were held at the Central and South Congregational churches of the city, on Wednesday and Thursday mornings, and largely attended. On Wednesday afternoon, the business was suspended for a time, that the assembly might engage in a special service of thanksgiving, in view of the signal favor of

God upon the operations of the Board during the last year, especially in the deliverance from that financial embarrassment which was for a time seriously apprehended. During this service, prayers were offered by Rev. Albert Barnes and Dr. Joel Parker, remarks were made, and hymns of praise were sung. On other occasions, also, during the progress of business meetings, prayer was offered, and the assembly frequently engaged in the service of song.

Missionaries present, with their relatives and near friends, had some meetings of their own, as is customary on these anniversary occasions. There was also a meeting of mothers and the wives of pastors, in Washburn Hall, after the communion services on Thursday, conducted by themselves, fully attended and of much interest. Many meetings for addresses were held, as on Tuesday, Wednesday and Thursday evenings, and at other times at Washburn Hall, and in different churches, as occasion required, at which large assemblies were interested in remarks by missionaries, and by prominent friends of the missionary work.

The annual sermon on Tuesday evening, by Dr. Condit, of Auburn Theological Seminary, was an able and impressive discourse, from Phil. ii. 15, 16,—“Among whom ye shine as lights in the world; holding forth the word of life.” The devotional services of the occasion were conducted by Dr. Silas Aiken.

On Thursday afternoon, the Lord's supper was administered to a very large number of communicants, in the four Congregational churches of the city. At the Central Church, Dr. Hopkins presided, assisted by Drs. King and Prentiss; at the Union Church, the services were conducted by Dr. Carruthers, Rev. Charles Robinson, and Rev. S. G. Buckingham; at the Salem Street Church, by Drs. Wm. R. DeWitt, Poor, and Canfield; and at the South Church, by Drs. Daggett, Blanchard and Clarke.

At the closing meeting, Friday morning, Rev. Messrs. Doane, of the Micronesia, and H. H. Jessup, of the Syria mission, expecting soon to return to their fields, gave utterance to their Christian sentiments and emotions in parting addresses. Dr. Hopkins, the President, expressed to the people of Worcester the grateful acknowledgments of the members of the Board, and of the many friends of the cause who had been in attendance, for the munificent hospitalities which had been bestowed upon them. Prayer was offered by Dr. Brainerd, specially supplicating the reviving influ-

ences of the Holy Spirit to descend upon the churches and people of the city. Rev. Dr. Sweetser, chairman of the committee of arrangements, in response to the address of the President, gave assurance that what had been done for the accommodation of the meeting had been done cheerfully, and referred, in a very impressive manner, to the greatness and excellency of the work to promote which this and other like meetings are held, to the immeasurable indebtedness of all his followers to Christ, and to the fact that *no* service undertaken, *no* labor performed, no sacrifice made for the advancement of his cause should be accounted as anything, in view of what He has done and suffered. The usual parting hymn, "Blest be the tie that binds," was sung.

#### ADJOURNMENT.

Closing items of business having been attended to, prayer was offered by Dr. Wilkes, of Montreal, the doxology, "Praise God, from whom all blessings flow," was sung, the benediction was pronounced by Dr. Sweetser, and the Board adjourned to meet in the city of Chicago, Illinois, on the first Tuesday of October, 1865, at 3 o'clock, P. M.

#### REMARKS.

A cheerful and hopeful aspect was given to this meeting of the Board, by that liberality of the churches which had swelled the receipts of the previous year to an amount even beyond the expenses, though these were so largely increased by the cost of exchange. And as this difficulty had been fully and promptly met thus far, it seemed to be the general feeling that it would be met, in good degree, hereafter, so long as, in connection with the civil war, it must continue; and that the sum of six hundred thousand dollars, in the currency of our country, proposed for the expenses of the present year, could and would be raised.\* Near the close of the meeting, the Home Secretary announced, as just received, three subscriptions, of \$1,000 each,—one from a lady of Hartford, Connecticut, one from a gentleman of Rochester, New York, and the third from a gentleman in New York City,—towards the ex-

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\* This sum, it should be distinctly understood, is not designed to be a large advance upon past expenses of the missions, but to meet the probable cost of exchange. If the price of gold shall continue about as it now is, the expending of only this sum, in currency, will necessitate very rigid economy in the mission fields.

penses of the commencing year. In a note enclosing his check for the last mentioned sum, the writer says: "Given with the hope that you will find three hundred others, who have been prospered, to give the same amount, towards the \$600,000 which we understand the Board resolved to raise."

As usual, the meeting was very numerously attended. The names of 92 corporate and near 600 male honorary members were *recorded* as present. Though the fares of those attending were not reduced by the railroad corporations, as they have usually been, the number of persons who came together was quite sufficiently large for all purposes of business, or convenience. The large, commodious, and beautiful hall, in which the business meetings were held, was filled from session to session by, probably, from 2,500 to 3,000 persons; yet it was needful, continuously, to have at least one other place, often more than one, open for public services. It cannot be questioned that great good results from bringing so many of the friends of Christ, from year to year, under the happy influence of these meetings of the Board; and if many more could properly be present, and mingle in the services, the interests of the missionary work would be still more promoted. But there are limits to the capacity of churches and halls, to the number of lodging rooms in dwellings and hotels, to the physical endurance of housekeepers, and therefore to the ability of any community to furnish accommodations for persons from abroad. It was supposed that about 5,000 strangers were gathered at Worcester, and few communities could easily provide for a larger meeting. The provision here was ample, hospitality bounteous and cheerful, outward circumstances cheering; and all seemed to feel that the meeting was among the most pleasant and the best of the Board's annual gatherings.

## PREACHERS AND PLACES OF MEETING.

<i>Year.</i>	<i>Place of Meeting.</i>	<i>Preacher.</i>	<i>Text.</i>
1810.	Farmington.	No sermon.	
1811.	Worcester.	"	
1812.	Hartford.	"	
1813.	Boston.	*Timothy Dwight, D. D.	John 10 : 16.
1814.	New Haven.	*James Richards, D. D.	Ephes. 3 : 8.
1815.	Salem.	*Calvin Chapin, D. D.	Ps. 96 : 10.
1816.	Hartford.	*Henry Davis, D. D.	Ps. 119 : 96.
1817.	Northampton.	*Jesse Appleton, D. D.	1 Cor. 1 : 21.
1818.	New Haven.	*Samuel Spring, D. D.	Acts 8 : 30, 31.
1819.	Boston.	*Joseph Lyman, D. D.	Isaiah 58 : 12.
1820.	Hartford.	Eliphalet Nott, D. D.	Mark 16 : 15.
1821.	Springfield.	*Jedidiah Morse, D. D.	Ps. 2 : 8.
1822.	New Haven.	*Alexander Proudfit, D. D.	Mal. 1 : 11.
1823.	Boston.	Jeremiah Day, D. D.	Neh. 6 : 3.
1824.	Hartford.	*Samuel Austin, D. D.	Gal. 1 : 15, 16.
1825.	Northampton.	*Joshua Bates, D. D.	John 8 : 32.
1826.	Middletown.	*Edward D. Griffin, D. D.	Matt. 28 : 18, 20.
1827.	New York.	*Lyman Beecher, D. D.	Luke 11 : 21, Rev. &c.
1828.	Philadelphia.	*John H. Rice, D. D.	2 Cor. 10 : 4.
1829.	Albany.	*Archibald Alexander, D. D.	Acts 11 : 18.
1830.	Boston.	Thomas DeWitt, D. D.	Matt. 9 : 37, 38.
1831.	New Haven.	*Leonard Woods, D. D.	Isaiah 62 : 1, 2.
1832.	New York.	William Allen, D. D.	John 8 : 36.
1833.	Philadelphia.	*William Murray, D. D.	2 Cor. 10 : 4.
1834.	Utica.	Gardiner Spring, D. D.	Matt. 10 : 6.
1835.	Baltimore.	*Samuel Miller, D. D.	Numb. 14 : 21.
1836.	Hartford.	*John Codman, D. D.	Matt. 10 : 8.
1837.	Newark.	*John McDowell, D. D.	Acts 4 : 12.
1838.	Portland.	*Heman Humphrey, D. D.	Ps. 102 : 13-16.
1839.	Troy.	*Thomas McAuley, D. D.	Isaiah 11 : 9.
1840.	Providence.	Nathan S. S. Beman, D. D.	Ps. 72 : 17.
1841.	Philadelphia.	*Justin Edwards, D. D.	Zech. 4 : 6.
1842.	Norwich.	William R. DeWitt, D. D.	2 Cor. 5 : 14.
1843.	Rochester.	Thomas H. Skinner, D. D.	Phil. 3 : 13.
1844.	Worcester.	Rev. Albert Barnes.	Luke 14 : 28-32.
1845.	Brooklyn.	Mark Hopkins, D. D.	Ps. 55 : 22.
1846.	New Haven.	Joel Hawes, D. D.	1 Sam. 7 : 12.
1847.	Buffalo.	David Magie, D. D.	Isaiah 33 : 15.
1848.	Boston.	Isaac Ferris, D. D.	Matt. 6 : 10.
1849.	Pittsfield.	Samuel H. Cox, D. D.	Dan. 7 : 27.
1850.	Oswego.	Richard S. Storrs, D. D.	1 Cor. 15 : 58.
1851.	Portland.	David H. Riddle, D. D.	Isaiah 41 : 14, 15.
1852.	Troy.	Leonard Bacon, D. D.	2 Cor. 5 : 7.
1853.	Cincinnati.	William Adams, D. D.	Matt. 13 : 38.
1854.	Hartford.	*Charles White, D. D.	Matt. 6 : 10.
1855.	Utica.	Nehemiah Adams, D. D.	Gal. 2 : 20.
1856.	Newark.	*George W. Bethune, D. D.	1 Tim. 1 : 15.
1857.	Providence.	M. La Rue P. Thompson, D. D.	Matt. 28 : 20.
1858.	Detroit.	George Shepard, D. D.	Luke 11 : 41.
1859.	Philadelphia.	Robert W. Patterson, D. D.	Matt. 13 : 33.
1860.	Boston.	Samuel W. Fisher, D. D.	Isa. 45 : 1-6. 43 : 21.
1861.	Cleveland.	Richard S. Storrs, Jr., D. D.	1 Cor. 1 : 28.
1862.	Springfield.	Henry Smith, D. D.	John 17 : 20, 21.
1863.	Rochester.	Elisha L. Cleaveland, D. D.	Luke 24 : 45-47.
1864.	Worcester,	Jonathan B. Condit, D. D.	Phil. 2 : 15, 16.



# REPORT

OF THE

## PRUDENTIAL COMMITTEE.

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### HOME DEPARTMENT.

#### OBITUARY NOTICES.

THE names of seven Corporate Members are to be transferred from the roll of the living to the roll of the honored dead, to wit: Benjamin Tappan, D. D., elected in 1838; Pelatiah Perit, Esq., elected in 1838; Hon. Joseph C. Hornblower, elected in 1840; Samuel Rhea, Esq., elected in 1842; Rev. David L. Ogden, elected in 1843; William M. Halsted, Esq., elected in 1848; James W. McLane, D. D., elected in 1860.

#### MISSIONARIES SENT FORTH.

The reinforcements sent to the different mission fields of the Board have been much smaller than those reported last year, and they have proved a very inadequate response to the frequent and urgent appeals addressed to the Committee. Rev. Walter H. Giles, and Mrs. Elizabeth Giles, have joined the Western Turkey mission; Miss Clara C. Pond has joined the Eastern Turkey mission; Rev. Giles F. Montgomery and Mrs. Emily Montgomery, have joined the Central Turkey mission; Rev. George E. Post, M. D., and Mrs. Sally R. Post, have joined the Syria mission; Rev. William W. Chapin, and Mrs. Katharine I. Chapin, have joined the Mahratta mission; Mrs. Mary F. Pond has joined the Dakota mission.

The following persons, after sojourning in this country for a longer or shorter period, have embarked for their respective fields of labor, to wit: Mrs. Jane E. Preston, of the Gaboon mission; Mrs. Catharine B. Stone, of the Zulu mission; Rev. Henry J. Van Lennep, and Mrs. Emily Van Lennep, Rev. Edwin E. Bliss, and Mrs. Isabella H. Bliss, of the Western Turkey mission; Mrs. Susan M. Schneider, of the Central Turkey mission; Rev. Austin H. Wright, M. D., Rev. George W. Coan, and Mrs. Sarah P. Coan, of the Nestorian mission; Rev. Allen

Hazen, and Mrs. Martha R. Hazen, of the Mahratta mission ; Rev. John E. Chandler, and Mrs. Charlotte H. Chandler, of the Madura mission ; Mrs. Eliza J. Bridgman, of the North China mission ; Rev. Luther H. Guliek, of the Micronesia mission.

The Committee feel constrained to call the attention of the Board, as they did last year, to the diminished number of candidates for the missionary service. They have only two young men under appointment, at the present time, who can be expected to engage in this work ; and one of these is still to complete his theological course. How the missions are to be kept from a gradual and hazardous reduction, it is difficult to perceive.

#### OFFICERS OF THE BOARD.

There has been no change in the arrangements at the Missionary House, during the year under review. Dr. Wood returned from Constantinople last summer, arriving in New York in July, and resumed the labors which had been intermitted for another and more important service.

#### AGENCIES.

When the year commenced, the Committee were anxious to secure the services of two District Secretaries, one to be located in Southern New England, and the other in the North West. Rev. Simon J. Humphrey, lately pastor of the Congregational church in Beloit, Wisconsin, has consented to take charge of the latter field ; and Rev. John P. Skeeel, lately pastor of the church in Wilbraham, Massachusetts, has assumed the supervision of the former. These brethren are cordially commended to the churches, (with those who have been longer in the same service,) as worthy of confidence, and also encouragement, in their important labors.

The present arrangement of the Districts, with the address of the District Secretaries, will appear from the following table :

DISTRICTS.	DISTRICT SECRETARIES.
NORTHERN NEW ENGLAND :	
Maine, New Hampshire, and Vermont,	Rev. WILLIAM WARREN, Gorham, Me.
SOUTHERN NEW ENGLAND :	
Massachusetts, Connecticut and Rhode Island,	Rev. JOHN P. SKEEEL, Hartford, Conn.
NEW YORK CITY :	
New York city, Long Island, Eastern N. York, and East Jersey, . . . . .	[The care of this district is among the duties devolving on Dr. WOOD.]
CENTRAL AND WESTERN NEW YORK, .	Rev. CHARLES P. BUSH, Rochester, N. Y.
PHILADELPHIA :	
Pennsylvania, West Jersey, Delaware, Maryland, and District of Columbia, . . . .	Rev. JOHN MCLEOD, Philadelphia.
OHIO AND INDIANA :	
Ohio, Indiana, Southern Illinois, and Missouri,	Rev. ELISHA BALLANTINE, Cincinnati, O.
NORTH-WESTERN DISTRICT :	
Iowa, Minnesota, Wisconsin, Michigan, and Northern Illinois, . . . . .	Rev. S. J. HUMPHREY, Chicago, Illinois.

Missionary conventions have been held, as in previous years ; but with less frequency, owing to various causes, than is desirable. It is the policy of the Committee to encourage such convocations, whenever it shall seem expedient.

#### PUBLICATIONS.

Within the past twelvemonth, there have been published of the *Missionary Herald* 164,300 copies, making a monthly average of about 13,700 ; of the *Annual Report*, 4,000 ; of the *Abstract of the Report*, 750 ; of the *Annual Sermon*, 2,000 ; of the *Historical Sketch of the Syria mission*, 500 ; of *Prof. Shedd's Sermon*, 5,000 ; of *Appeals*, 19,200 ; of the *Quarterly Letter to Sabbath Schools*, (each) 3,500.

The Committee have deemed it advisable to enlarge the gratuitous distribution of the *Herald*, in favor of the *Honorary Members of the Board*. A notice was inserted in the *May Herald*, accordingly, to the effect that all such persons would receive this publication for one year, on making application therefor, and that at the expiration of this period or at any future time, the application being renewed, it would be sent for another year. The condition (of application) is proposed, in order that the mistakes and the waste which would else be inevitable, may be avoided.

#### NEW WORK ON THE SANDWICH ISLANDS.

It was expected, at the last Annual Meeting, that Dr. Anderson would make a somewhat more extended report of his mission to the Sandwich Islands, than there had then been time to prepare. It was afterwards deemed expedient by the Committee, that he have a wider and freer range of statement, than was befitting a document of that nature. He has, therefore, prepared a volume of 450 pages, royal duodecimo, which is just issued from the press. The object proposed for the work is to "show what God has been pleased to do on the Hawaiian Islands, through the gospel of his Son and the labors of his missionary servants ;" and it is believed that the Board will find the success of its endeavors placed beyond all reasonable controversy. The work is commended to the Board and its numerous patrons.

#### TURKISH MISSIONS AID SOCIETY.

The Committee gratefully recognize the continued co-operation of the Turkish Missions Aid Society. The remittances to our brethren in Western Asia, for the support of the native agency, employed and directed by them, have been as follows : to the Western Turkey mission, £470 ; to the Eastern Turkey

mission, £150; to the Central Turkey mission, £351 14s.; to the Nestorian mission, (including distress fund,) £440; making, in all, £1,411 14s. Adding this amount to the sums remitted in previous years, we have a total of £20,324 5s. 6d., all of which (though not expended under the direction of the Board) has aided effectively in the development of our work in the Orient.

This Society has recently issued an "urgent appeal" in behalf of our missions. It breathes a fraternal spirit towards this country; at the same time that it pleads for larger contributions. The following sentences are taken from the document: "It is much to be regretted that the [Turkish Missions Aid] Society has done so little towards discharging the heavy responsibility accruing from our political relations with Turkey since the Crimean war, especially as that war was the means of procuring religious liberty." "The French lost no time in sending their missionaries;" "they have expended from £20,000 to £25,000 a year in advancing the interests of popery, while we in this country have scarcely devoted a fourth part of that sum to the promotion of a purer faith." "Instead of sending from £2,000 to £3,000, as heretofore, we ought to send £10,000 this year."

#### OTHER CO-OPERATING SOCIETIES.

The Treasurer has sent to the missions of the Board, in aid of the work which they are doing by means of the press, the following sums, to wit:—from the American Bible Society, \$800; from the American Tract Society at New York, \$3,750; from the American Tract Society at Boston, \$800.

#### RECEIPTS AND EXPENDITURES.

The financial history of the Board, since the Annual Meeting of 1860, has been alike eventful and instructive. Early in 1861, it became apparent that the treasury was suffering perturbations, as strange as they were portentous; to our great joy, however, the year closed with a deficit of only \$27,885.54. Next there came an entire twelvemonth of civil war, threatening the most serious derangements and disasters in the commercial world: but at the end of the year the adverse balance was only \$11,103.62. Then followed another like period of conflict, with a new element of fear and trial; but, notwithstanding an average advance of thirty-five per cent in the price of gold, the year closed with a debt of \$6,184.95. The last of these periods inaugurated a state of things which was much more formidable. In October last, the Committee made their appropriations for 1864, on the assumption that the average premium



on gold might be forty-five per cent, hoping that higher rates would be balanced by lower rates. But the event has shown this estimate to have been wide of the mark. Nevertheless, the year has closed with a balance of \$3,386.34 in the treasury. It is presumed that the Board will unite with the Committee in the belief, that this result calls for a formal and fervent recognition of the divine faithfulness; and it is hoped that at some convenient time, during the progress of the meeting, there may be a special service of thanksgiving and praise.

The appropriations made in October last contemplated an expenditure, (including the debt of \$6,184.95,) of \$451,650. It was soon found, however, that this sum was likely to prove insufficient. Still it was hoped till late in August that, by the use of the strictest economy, \$500,000 would meet every demand. Toward the close of this month, it was discovered that the bills sent to the missionaries were reaching our bankers in London with such promptitude that a larger expenditure would be requisite. But He whose eye is never turned away from the necessities of his people, was kindly and wisely providing for the emergency. At this very time, he was moving the hearts of his children, in ways known only to himself, to offer so freely of their substance, that, instead of the \$115,000 (for August) which had been solicited, nearly \$135,000 were contributed. Never, in any two months of any previous year, has such a sum been received.

The entire income of the year has been as follows:—from donations, \$428,511.14; from legacies, \$89,610.79; from other sources, \$13,863.74; making a total of \$531,985.67. The expenditures of the year, including the large amount paid for exchange, have been \$522,414.38.

#### ANALYSIS OF RECEIPTS.

It will be seen that the legacies, as well as the donations, have advanced beyond those of any previous year. Prior to 1845-6, they had never gone above \$40,000. In that year, by reason of the generous bequest of Hon. Daniel Waldo, they rose to \$63,436. In 1861-2, they went up to \$73,225. Last year they amounted to \$85,040; and this year, as just intimated, they are \$89,610, more than one-half of which sum (\$46,159) has come from the State of New York.

It will have been noticed, doubtless, that the Treasurer for several years has received \$10,000 (one-tenth of \$100,000) from the estate of the late Anson G. Phelps, Esq. This munificent friend has shown that a very large amount can be left to a missionary institution, without reducing the contributions of



the churches, thereby solving a difficult problem in benevolence.

It would be unwise to anticipate, in coming years, such an income from testamentary gifts as has been reported for the last two or three years. In times of financial stringency, especially, it is found that receipts of this class are materially lessened. Good men die, it is true, whatever may be the condition of the money market ; but their estates are settled much more promptly and successfully at certain times than at others.

The Committee are happy to recognize a gratifying advance in the contributions of the Western churches. The following table will exhibit the progress which has been made, within the last five years :

	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.
Ohio, . .	11,297 92	8,457 61	11,403 53	12,000 15	20,319 13
Indiana, .	1,862 70	1,811 91	1,899 06	3,608 58	5,082 20
Illinois, .	7,385 83	6,221 44	5,758 84	8,225 20	13,702 75
Michigan,	4,224 38	3,579 98	4,546 20	3,753 98	5,255 70
Wisconsin,	1,582 17	2,044 00	1,386 19	1,656 27	3,592 04
Iowa, . .	633 59	692 96	551 70	766 83	1 615 33
Missouri,	939 10	361 03	334 46	698 46	3,306 46
Minnesota,	190 56	212 85	227 96	328 35	765 99
Kansas, .	19 40	18 80	34 00	31 00	178 32
Nebraska,		6 00	2 00	3 00	20 00
	\$ 28,135 65	\$ 23,406 58	\$ 26,143 94	\$ 31,071 82	\$ 53,837 92

In view of the fact, that the donations from these States, so rich in their material resources, so imperial in their extent, have increased more than one hundred per cent in two years, and more than seventy per cent in one year, there is reason to believe that after the claims of the foreign service shall have become familiar to the churches, the response thereto will be uniformly cordial and generous.

In each of the States, constituting Northern New England, the advance in the donations has been about \$4,000, or from forty to fifty per cent. In New York the increase has been nearly thirty per cent ; in Massachusetts, about forty per cent ; in Pennsylvania about fifty per cent ; in Connecticut about sixty per cent ; in New Jersey more than one hundred per cent ; in Rhode Island about one hundred and forty per cent. Our friends in Canada have sent us \$3,553.68 ; and in addition to this sum we have received from foreign lands and missionary stations \$11,739.51.

It is with peculiar satisfaction that the Committee acknowledge the readiness and cheerfulness with which the contributions have been made. They accept the fact as an indication

that He who ruleth among the nations, has thoughts of mercy for the heathen not only, but also for our stricken and suffering country.

#### PERMANENT FUNDS.

At the last meeting of the Board, the Treasurer reported the General Permanent Fund as amounting to \$71,660.32. Since that time a legacy has been received from the estate of Miss Sarah Baxter, late of West Newton, Massachusetts, amounting to \$28,630.47, which by the terms of the will was to be added to this fund. Another legacy of \$300 having been received for the same purpose, the present total is \$100,590.79.

For many years, the Committee have felt no anxiety to increase the permanent investments of the Board. It is a long time, indeed, since any endeavors were made for their enlargement; and for thirty years the Fund for Officers has remained nearly stationary. To the General Permanent Fund there have been occasional bequests which the Committee have accepted, to give effect to the manifest intentions of their departed friends. Within the last three years, however, they have learned to value these investments more highly than they once did, because of the strength which they impart to the credit of the Board.

#### THE FUTURE.

The financial prospects of our country are so uncertain, that the Committee are wholly unable to say what amount will be needed for the support of the missions, during the current year. Indeed, the question is so difficult and so important, that they have felt constrained to make it the subject of a special communication, which will be submitted to the Board at the earliest convenient opportunity.

# THE MISSIONS.

## AFRICA.

### GABOON MISSION.

BARAKA.—William Walker, Ira M. Preston, Albert Bushnell, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Jane E. Preston, Mrs. Lueinda J. Bushnell.—Two native helpers.

NENGENENGE.—One native catechist.

*In this country.*—Epaminondas J. Pierce, *Missionary*; Miss Helen W. Green.  
2 stations; 4 missionaries; 4 female assistant missionaries; 3 native helpers.

Miss Green was mentioned in the last Annual Report, as having sailed with Mr. and Mrs. Bushnell, to join the mission as a teacher. The company reached Baraka, August 22d, and she entered upon the work in connection with the girls' school, with interest, giving much promise of usefulness; but it soon became apparent that the climate, and the new circumstances in which she was placed, were exerting an unfavorable influence upon her health. For a time, strong hope was entertained that the difficulty would be overcome. It continued, however, and increased, until all were convinced that she should return, without delay, to her native land. She left the Gaboon, accompanied by Mrs. Preston, on the 5th of March last, and is now in the United States. Mrs. Preston sailed again from New York, for Africa, on the 15th of June. The mission so much needed a female teacher, and had so much confidence that, if health permitted, Miss Green would be successful and useful in the place, that the disappointment was great when it was found she could not remain. Mr. Walker wrote, soon after she sailed: "We feel to-day as if half the strength of our mission were gone." Mr. and Mrs. Best have been released from their connection with the Board."

### PREACHING—CHURCH.

Sabbath services, the Sabbath school, and stated meetings of the week, have been sustained and well attended at Baraka, the church, built in 1862, being sometimes quite full. "The foreign element in the Sabbath congregation has increased since

the new building has been occupied, but with no marked results." At Nengenge and the surrounding towns, hundreds have heard the word from the native catechist, who is an "informal preacher." Some of the church members have been accustomed to visit the plantations around Baraka, at a distance of two or three miles, and instruct the people, the congregations being slaves.

The mission has been looking for an opportunity to go to Camma, and locate a young man there to preach the gospel; and though, thus far, they had failed to find the opportunity desired, they had "by no means given up" the enterprise, when their report was written.

Nine persons were received to the church on profession, during the year 1863. One member was removed by death, but none by exclusion or dismissal, and the church numbered, at the close of the year, forty-five members in good standing. Several other persons were under instruction, who gave, apparently, good evidence of being sincere inquirers, and would probably be admitted to church fellowship in due time. Respecting the character of the members of the church Mr. Walker remarks:

"The general conduct of our professing Christians is as correct as we have ever anticipated that it would be; but to say that it is up to the laws of Christ's kingdom, would be to say what is not true. Heathenism is the same here that it was in the days of Paul, in all its essential features. We often come before them in heaviness. We have sorrow of them of whom we ought to rejoice. Still, on the whole, they are our epistle, known and read of all men."

In another letter, after noticing the admission of three individuals, he says:

"Those added to the church are nearly all slaves, but perhaps they give as much strength to the cause of Christ as the freemen. And there is another thing of importance. When a slave unites with the church, he soon rises above the condition of common slaves. This follows from the elevation of his mind and morals. It does not take a very great amount of civilization to raise many of them as high as, or above, their masters. There has been great excitement here on this account; and I suppose the same occasion would again raise the same storm of pride and jealousy. But the influence of the gospel is spreading and deepening around us."

#### SCHOOLS—PRINTING.

There are two schools at Baraka, one for boys and one for girls. The latter was transferred from Mr. Walker's premises to Mr. Bushnell's, soon after the return of the latter from the United States, with Miss Green. The number of pupils at the close of the year was twenty-four, and the school gave promise of much usefulness; though the system of polygamy, and other customs of the people in respect to marriage, act, says Mr. Walker, as "mildew and blight on all our hopes for the females of these



lands." Since Miss Green left, Mrs. Bushnell has had charge of the school. In the boys' school, there were in 1863, from twenty-five to thirty pupils, mostly boarded on Mr. Walker's premises, and instructed by him and Mr. Bushnell. In January last, Mr. Bushnell wrote that several had been brought in as day scholars, and there were then forty-five pupils, of whom sixteen were boarders. There were in this school, during a part of the year, two young men studying with the professed purpose of preparing to preach the gospel; but the "allurements of trade" have drawn them away.

Mr. Preston has again put the press and types of the mission in order, and, during the last four months of 1863, printed 26,400 pages of a Primer, a Catechism, and Hymns in Mpongwe, recently written, "of immediate necessity, and put into immediate use."

#### CONCLUSION.

In closing their report, the brethren of this mission say :

"The number of additions to the church, though not large,—not as large as during the previous year,—is such as to encourage us to labor more faithfully in winning souls to Christ. But the great difficulty in finding those among our church members who are willing to go and preach that gospel which has been found so precious to their own souls, to those who are sitting in the region and shadow of death, is the most discouraging feature of our work. And the Report at the last annual meeting of the Board, of only four candidates for the missionary work under appointment, is truly disheartening. We remember, with gratitude to the Giver of all good, that it is now five years since our numbers have been diminished by death, and about four years since any one has suffered from severe and prostrating sickness. But all your missionaries in the Gaboon have passed the average of the life of foreigners in West Africa. One has been a missionary here twenty-two, one twenty, and the other sixteen years. True, the span that is left to them may be more effective for labor than many years in the beginning; but we cannot leave our knowledge of the language and the people to our successors, unless they come in time to learn of us. Yet shall we see *one* of the four candidates?"

#### ZULU MISSION.

UMZUMBI.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

UMT WALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

IFAFA.—Seth B. Stone, *Missionary*.

AMAH LONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IPUMI.—Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

AMANZIMTOTE.—David Rood, *Missionary*; Mrs. Alzina V. Rood.

ITAFAMASI.—(Vacant).

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.



UMSUNDUZI.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMVOTI.—Aldin Grout, Charles H. Lloyd, *Missionaries*; Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

*In this country.*—Silas McKinney, William Ireland, *Missionaries*; Mrs. Catharine B. Stone, Mrs. R. Oriana Ireland.

12 stations; 14 missionaries; 13 female assistant missionaries; native teachers—number not reported.

Mr. and Mrs. Lloyd have been stationed by the mission at Umvoti, with Mr. Grout. Mr. Lloyd's health has not been good, and there have been other cases of illness in the mission families; but taken as a whole, the report states, they have enjoyed a large measure of health, which has enabled them to do, it is thought, "more missionary work than has been done in any previous year." The annual meeting of the mission,—“harmonious, refreshing, profitable,”—was held at D'Urban, in May last, and the brethren state, “We and ours were taken into Christian families, whose hospitality has been liberal.”

#### CONGREGATIONS—CHURCHES.

In most respects, the circumstances, labors and prospects of this mission, for the last year, have been much as heretofore. “There has been,” it is said, “no falling off, at any station, in the attendance of the people on the means of grace, while at some of the stations the number of attendants has increased, and in a few cases the word preached has been heard with such manifest interest as leads us to hope for saving results.” The aggregate average number in the congregations, at the eleven occupied stations, amounts to 935. The mission now reports ten churches, with a total membership of 229. Within the year, twenty-five hopeful converts have been received into Christian fellowship, but this, it is thought, does not fully express the amount of progress in the work of conversion. “The signs of vital religion, at the several stations, never were greater or more satisfactory,” and though not all the members of the churches give equal evidence of true conversion, the brethren have comfort in their hope respecting most of them. Mr. Grout, of Umvoti, remarks of his church; “The members require watching, and at times discipline; but all things considered, I think the evidence of a saving change wrought in their hearts, is as satisfactory and conclusive as we find in civilized countries. The interest they manifest in the world's prayer meeting, as each year comes round, is very gratifying, and I may say edifying. A greater proportion of them are regularly at the monthly missionary prayer meeting, than com-

monly attend in Christian lands. Usually, at this concert for prayer, we have about one hundred and fifty persons. It is one of my most interesting meetings." In connection with this statement it should be said, that the church at Umvoti numbers seventy-two, and the average Sabbath congregation is about two hundred and fifty. There would be found few places in the United States, it may be feared, where the monthly concert is attended by so large a proportion of the congregation. Another brother, (Mr. Abraham, of Mapumnlo,) remarks: "Our native converts are making progress in civilization, getting oxen and ploughs, building upright houses, &c. ; and I trust they are growing Christians. We feel very much encouraged in our work. Though the great mass of the people about us seem as strongly attached to their heathenism as ever, still the light is penetrating farther and farther, and the power of the gospel is beginning to be felt."

The native Missionary Society, though "many of its members are poor," raised during the year about one hundred pounds sterling, and has two young men employed as missionaries. A large committee was appointed by the mission, at its annual meeting, to attend the then approaching native meeting, examine these young men, and if thought best, give them a formal license to preach the gospel. "There are some others," it is said, "whom we often call upon to act as preachers, and who give us much satisfaction by the ability with which they do their work." One or more of these, also, may be licensed by the committee.

#### SCHOOLS—INCREASED INTEREST IN EDUCATION.

There are eleven day schools, one at each occupied station, numbering in all 306 pupils, of whom 146 are girls. The report states that the number of pupils, in both day and Sabbath schools, has increased, and that the people, not only at but around the stations, are waking up, as never before, to the need and value of education. At one station, Umvoti, there is a day school of sixty-seven scholars, taught by a very respectable white man, for a salary of £75 per annum, all paid by the parents of the pupils. At Amanzimtote, the day school, of fifty scholars, is taught by a worthy young man, the son of a Scotch Presbyterian minister. The expense of this school is about £50 per annum, of which the parents pay £45.

"At other stations the people are doing more than ever before towards the support of schools, and still more would be done if suitable teachers could be obtained for such salaries as the people are able to pay." "Heretofore, we have found one of our greatest discouragements, not merely in the apathy of the heathen around us in regard to instruction, but in their decided unwillingness to receive it, in our schools or elsewhere. In this

respect, a great and happy change has taken place in the minds of many, and we believe that this change will, every day, become greater and more general. We are seeing and enjoying an intellectual revival, and have strong faith that this will, in due time, be followed by one of a spiritual character." "We suppose the great superiority of most of our converts over the uninstructed, is beginning to make the latter feel that they must advance, or be left shamefully behind. The blindest among them can now see, that knowledge is as truly power in the case of a black man, as it is with the white."

It is believed, in view of this state of feeling among the people, that there will soon be many more calls for instruction than can be met. Suitable teachers will be wanting, and the mission feels the importance of recommencing a high school, or seminary, for the training of such, at an early day. They have also "had under consideration the subject of a high school for females." One remarks: "We have, as a mission, created a want of some thorough system of schools;" and it is gratifying to be informed, by a recent letter from Mr. Grout, that there is reason to expect, ere long, assistance from the Colonial Government, in supporting schools among the natives as well as the colonists.

#### INTEMPERANCE AMONG THE PEOPLE.

One of the missionaries, in remarks already quoted, refers to the converts as making progress in civilization. Other statements plainly indicate the same, and Mr. Grout says "civilization every year increases," in his field. But that evil which is so often interposed to stay the progress of a people emerging from barbarism—to waste and destroy—is coming to be felt more and more seriously, among the Zulus. Mr. Lindley writes :

"I should look on our whole field with increasing satisfaction and hope but for my fear that the natives may become largely addicted to intemperance. Thousands of acres along the coast, have been planted with sugar cane, and other thousands will come under the same sort of cultivation. A number of small distilleries have been erected, and others will soon rise up to help on the evil work. There is a stringent law against the sale of rum to the natives, but it is a dead letter, because the sale, under license, to every white man, is free. The law was made by the Government, not by the people, and few of the latter care to see it maintained. If I have been rightly informed, many of the natives are now drinking in a way that will soon lead them on to confirmed intemperance. This is, in prospect, a frightful evil; and I see no ground for hope that any thing will be done to avert it. I am sorry to prove this shadow over our prospects, and shall rejoice should the future prove my fears to be unfounded."

#### PROSPECTIVE IMPROVEMENT IN THE LAWS.

The Report of last year mentioned, as a serious difficulty in the way of a general reception of Christianity by the people,

that by decision of the courts, native Christians were to be governed wholly by native laws, like the heathen. Marriages celebrated in a Christian manner, by the missionaries, were declared unauthorized, and no bar to a subsequent marriage without divorce! But in May last, Mr. Grout, wrote, that the Lieutenant Governor of the Colony was endeavoring to change all this, bringing forward bills which would permit the Christianized and civilized natives to come under the laws of the whites, and be in all respects governed as they are.

## EUROPE.

### MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

1 station; 1 missionary; 1 female assistant missionary.

Dr. King has lately arrived in his native land, with Mrs. King, after an absence of thirty-six years. He was in Greece during the greater part of the year now under review.

In September of last year, the "Holy Synod" anathematized a little work which Dr. King had published in modern Greek, with regard to the worship of Mary, and other errors held by the Oriental and Western churches.

"In the mean time," he says, "my audience on the Lord's day increased, and some come and purchase the book that they may read it, notwithstanding the anathema and the order to commit it to the flames. Some declare their conviction, that what I have written is true; some give their assent to it, but say that it is not yet time to proclaim it; and some say that Mary is every where present, and of course hears all the prayers that are offered to her. They consider what I have said very erroneous. I am now fighting what I consider as my last missionary battle. The enemies, so far as I can judge, are by no means so numerous and powerful as they were eighteen years ago, and their rage does not seem to me to be so great. Still they are numerous enough to cause much trouble."

Two bishops replied, one in a pamphlet of fifty or sixty pages, and the only newspaper which dared to speak on his behalf, or to stand up for entire religious liberty, was "The Star in the East," owned and edited by Dr. Kalopothakes. Speaking of that very useful Greek citizen, Dr. King says:

"The excommunication, or anathema, of the Holy Synod, and the accusations brought against me during the present year, on account of my little book with regard to the worship of Mary, and his answers, he has collected and printed in a separate pamphlet, which will be ready in a few days, I suppose, for distribution. In this he has printed, also, the Hon. George P. Marsh's communication to the Greek Government, of May 13, 1853, show-



ing, in the clearest manner, the utter injustice of the courts of Greece, in my trial and condemnation to imprisonment and exile, as also of the ecclesiastical authorities, in hurling against me their anathemas and excommunications. It contains, also, the opinion of the twelve lawyers in my favor, the article which Mr. Greene wrote, and which I referred to in a late communication,\* and a letter of the late Dr. Felton, President of Harvard University, addressed to Dr. Kalopothakes, condemning in the strongest terms the editors of *The Age*, which had been the principal organ made use of in the persecutions raised and continued against me, for so many years. Most of these documents Dr. Kalopothakes inserted in *The Star of the East*. They have been read by many, and have produced, I have reason to believe, a good effect on the minds of not a few; and I doubt whether the Holy Synod will ever again attempt to hurl against me any more anathemas."

George I., the new king from Protestant Denmark, brother-in-law to the Prince of Wales, arrived at Athens on the 30th of October, and was received with much joy by the people. His first acts augur well as to the future career of the youthful monarch.

In February, Dr. King wrote that he had been able to preach in Greek every Lord's day for nearly a year. His preaching service was well attended, and there was much earnest and apparently solemn attention. Soon after, he had hope that one of his hearers, a female, had passed from death unto life. In March, twenty-five editors of newspapers at Athens formed themselves into a society, which is "to meet once a week, to discuss subjects connected with the good of the country." By a large majority they chose Dr. Kalopothakes, editor of the *Star of the East*, for their President.

There can be no reasonable doubt, that the religious mind of Greece is making progress in the right direction. Our venerable fellow-laborer, whose presence at this meeting will give general satisfaction, has recorded in his letters the frequent testimonies he has received to this fact, from the most intelligent observers. In May last he was invited by the king to administer the communion to him in the palace. This was no more than an act of public justice towards one of the oldest and most disinterested and self-sacrificing of the friends of the Greek nation.

Dr. King's appointment to the Greek mission was at the close of 1829. He was then on the Island of Tenos, having gone out the year before, in connection with the Ladies' Greek Committee of New York, and had a school of thirty or forty females under his care. In the autumn of that year he visited Athens, then about to be evacuated by the Turks, and made arrangements for his future residence. In April, 1831, he made a second visit, and on the 22d of that month opened a school

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\* This was an article published in a Greek newspaper, by a gentleman from Rhode Island, then on a visit to Athens, expressing surprise at the action of the 'Holy Synod.'



there for both sexes. In fifteen days he had one hundred scholars, and on the 30th of May the number was 176. On the 3d of June, he separated the girls, and formed them into a distinct school. On the 15th of June, both schools contained 203 pupils. His subsequent history is too well known to the Board to need recapitulation here. Impartial history will number him among the reformers and distinguished religious benefactors of the Greek church and people.

Dr. and Mrs. King left Athens on the first of July, and reached New York on the 10th of August.

## EUROPEAN TURKEY AND WESTERN ASIA.

### WESTERN TURKEY.

CONSTANTINOPLE.—William Goodell, D. D., Elias Riggs, D. D., Tillman C. Trowbridge, George F. Herrick, George Washburn, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Martha J. Riggs, Mrs. Margaret Trowbridge, Mrs. Helen M. Herrick, Mrs. Henrietta Washburn.—Two ordained ministers, one licensed preacher, three teachers, and five other helpers.

SMYRNA.—Daniel Ladd, Henry J. Van Lennep, D. D., *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Emily Van Lennep.—One helper.

BROOSA.—Joseph K. Greene, *Missionary*; Mrs. Elizabeth A. Greene.—One ordained minister, one teacher, and one other helper.

NICOMEDIA.—Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons.—One licensed preacher, three teachers, and one other helper.

MARSOVAN.—Julius Y. Leonard, E. M. Dodd, John F. Smith, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Lydia B. Dodd, Mrs. Lizzie Smith, Miss Maria A. West, Miss Eliza Fritcher.—One licensed preacher and one teacher.

CESAREA.—Wilson A. Farnsworth, *Missionary*; Mrs. Caroline E. Farnsworth.—One licensed preacher, three teachers, and two other helpers.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West.—One licensed preacher, and two teachers.

ADRIANOPLE.—One teacher.

ESKI ZAGRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington, Miss Mary E. Reynolds.—One teacher.

PHILIPPOPOLIS.—James F. Clarke, Henry C. Haskell, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell.

SOPHIA.—Charles F. Morse, *Missionary*; Mrs. Eliza D. Morse.

*On their way to the mission.*—Edwin E. Bliss, W. H. Giles, *Missionaries*; Mrs. Isabella H. Bliss, Mrs. Elizabeth F. Giles.

*In this country.*—Jasper N. Ball, *Missionary*.

OUT-STATIONS. Dependent on CONSTANTINOPLE,—*Rodosto*, one pastor, two teachers, and one other helper.—SMYRNA,—*Thyatira*, one licensed preacher; *Aidin*, one pastor.—BROOSA,—*Biljick*, one pastor, one teacher; *Bandurma*,

one licensed preacher; *Demirdesh*, one licensed preacher, and one teacher; *Moochalitch*, one helper; *Mooratchai*, one helper; *Kutayah*, one helper; *Angora*, one helper; *Edinjik*.—NICOMEDIA,—*Adabazar*, one pastor and one teacher; *Baghchejuk*, one licensed preacher, and one teacher; *Ovajuk*; *Koordbeleng*; *Tamluk*, one licensed preacher.—MARSOVAN,—*Amasia*, one licensed preacher, and one teacher; *Samsoon*, one licensed preacher; *Zileh*, one helper; *Charshambah*, one licensed preacher; *Vizir Keopru*, one licensed preacher; *Hadji keuy*, one teacher; *Alt khat Hadji keuy*, one helper.—CESAREA,—*Yozgat*, one licensed preacher; *Moonsoon*, one helper; *Gemerek*, one teacher and one helper; *Soongoorloo*, one helper; *Sarnhamzalu*, one helper; *Injirli*, one helper; *Germir*, one helper.—SIVAS,—*Tocat*, one licensed preacher, and one teacher; *Zara*, one licensed preacher; *Gurun*, one licensed preacher; *Karahissar*.

11 stations; 34 out-stations; 22 missionaries; 1 missionary physician; 25 female assistant missionaries; 7 native pastors and ordained ministers; 18 licensed preachers; 25 teachers; 23 other helpers.

Mr. and Mrs. Edwin E. Bliss, though with but partially recovered health, have sailed on a return to Turkey. They are accompanied by Mr. and Mrs. Giles, who expect to be connected with the station at Cesarea. Mr. and Mrs. Peabody have relinquished the hope of again joining the mission, and have asked and received a dissolution of their connection with the Board. Mrs. Ball, after a protracted illness, and severe sufferings endured with exemplary patience, fell asleep in Jesus at Oconto, Wisconsin, December 13, 1863. Mr. Pettibone, for reasons connected with his domestic relations, has also felt obliged to leave the mission and seek a release from the service of the Board. Dr. Van Lennep has returned to Smyrna, his native city. Mr. Washburn is associated with Mr. Herrick in the Turkish Department at Constantinople, and has the care of the treasury.

It was stated in the last Report, that Dr. Wood, one of the Corresponding Secretaries of the Board, had been requested by the Prudential Committee to repair to Constantinople, where he was formerly a missionary, and spend a year in that city. He arrived there, March 7, 1863, and left June 6th of the present year, on his return; having occupied a few weeks in visiting also other stations in the Western Turkey Mission, and attending the annual meetings of the Central Turkey and Syria missions. The communications of the missionaries, and resolutions of the missions, make grateful mention of the aid thus afforded them, and of advantages experienced and anticipated from his visit.

The field of the mission to Western Turkey, includes European Turkey south of the Balkan range of mountains, and Asia Minor west of 38° east longitude. It embraces three distinct nationalities—the Armenians, the Bulgarians, and the Turks,—upon which the efforts of the mission are bestowed.

## THE PRESS.

The printing during the year 1863, amounted to 1,821,000 pages in Armenian ; 1,128,000 in Armeno-Turkish ; 264,000 in Arabo-Turkish ; 6,000 in Greek ; and 1,896,000 in Bulgarian ; in all, 5,115,000 pages. The Avedaper, (Messenger) has been enlarged, and its circulation increased, so that it has now about 1,000 subscribers. The expense of this Armenian periodical is largely defrayed by the Religious Tract Society in London.

Of the Scriptures, there were distributed during the year 9,158 copies, and of other books and tracts, 38,326. The number of Turkish Scriptures was twice as great as during the previous years. An aggregate of more than 25,000 copies of the word of God has gone into circulation, from all sources, in Turkey, during the last year, in at least twenty different languages and dialects.

The following is a statement of the Scriptures prepared and printed, under the supervision of the missionaries of the Board, from 1840 to 1863 :

Modern Armenian,	.	.	.	.	.	.	37,500
Ararat	"	.	.	.	.	.	8,000
Armeno-Turkish,	.	.	.	.	.	.	6,500
Greco-Turkish,	.	.	.	.	.	.	55,000
Koordish,	.	.	.	.	.	.	13,000
Bulgarian,	.	.	.	.	.	.	4,000
Hebrew Spanish,	.	.	.	.	.	.	23,000
Armenian Psalms,	.	.	.	.	.	.	14,000
							<hr/>
							161,000

Of these, there were published at the expense of the British and Foreign Bible Society, 100,000 ; the American Bible Society, 54,000 ; and the American Tract Society, (New York,) 7,000. In addition to the above, printed in Turkey, 10,500 copies of the Armenian version have been printed in New York, from electrotpe plates of the American Bible Society ; and 5,000 copies of the same version have been printed in London, by the British and Foreign Bible Society.

## REACTIONARY MOVEMENT IN CONSTANTINOPLE.

The progress of thought in a direction opposed to the time-honored status of Mohammedanism, has manifested itself in many ways. The Government has encouraged the introduction of European science and art. Courses of lectures on history and other topics have been delivered, in a surprisingly liberal spirit, by men in high civil positions, to audiences embracing hundreds of Turks. A "literary and scientific Gazette," published monthly under the auspices of a native "Oriental So-

ciety," discusses questions of political and social economy from the occidental stand-point; and the press has become active in issuing pamphlets and books by native writers, which promote, as well as indicate, a new intellectual life. All this is looked upon with suspicion by the devotees of the "Old School." But still more have the latter been alarmed by the religious liberty proclaimed, and which has been upheld in the case of converts from Mohammedanism, who have been openly baptized, and permitted to live unmolested as Christians; and by the labors of missionaries professedly directed to such conversions. The danger has been apparent, of an outbreak of hostility in some form. The Government, some time ago, became so far influenced towards a reactionary policy, as to throw obstacles in the way of Christian education by missionaries and other foreigners,—when this could be done by indirection and under plausible pretexts,—and to be somewhat rigid in its censorship of the press, touching religious teaching. The Scriptures, however, have been allowed to be printed and circulated in the formerly prohibited Arabo-Turkish, or sacred character; and simple expositions of Christian truth in that language have not been objected to.

When, however, copies of a book which defends Christianity against Mohammedanism, and assails the latter, from the pen of Dr. Pfander, a highly respected missionary of the (English) Church Missionary Society, and printed in London, were brought to Constantinople, they were not allowed to pass the custom house. It is said that they, nevertheless, found curious readers; and they certainly got abroad in some way, without foreign agency. Other copies came into the country, and were sought for by men who desired to read them, because of the interest which they took in the great question therein discussed.

No demonstration followed, except a bitter reply from a Moslem writer, until, in July of the present year, the Government became alarmed by an increasing excitement among the fanatical party, occasioned by the manifest increase of both Christian ideas and pantheistic infidelity among the people. There is believed to be a somewhat large body who wish to reform the Mohammedan faith, in the one or the other sense; and it is said that a petition was presented to the Government, by some calling themselves Protestants, for a mosque in which to worship in their own chosen method.

The fears of the Sultan were aroused. For several weeks, spies beset the missionaries at every step. Finally, several Turkish converts were arrested in one day, and cast into prison, some of them being treated with great indignity. On the next day, the printing presses used by the missionaries were seized and put under seal, and rooms occupied by English missionaries,



and the bookstore of the American mission and the two Bible Societies, were also closed by the police.

These proceedings, being in direct violation of rights secured by treaty stipulations, were at once met with a decided protest from Mr. Brown, who, in the absence of the Minister Resident, was the representative of our own Government; and after some delay, the British Ambassador, Sir Henry Bulwer, sent a remonstrance to the Porte. An examination of the bookstore was made with a view to discover prohibited publications; but none such were found, and, after two days, it was allowed to be re-opened. The printing offices were likewise released from the custody of the police. A correspondence followed between Sir Henry Bulwer, the British Ambassador, and the Turkish authorities, and between him and the missionaries resident in Constantinople, which the Committee has received, as yet, only in part. The Turkish officials profess not to oppose their people's embracing the Christian religion, but only such open and zealous efforts to multiply converts as endanger the public peace; and they declare their willingness to release the imprisoned converts, if it can be done consistently with their personal safety. But the missionaries evidently believe, that the intention of the Turks, and also the tendency of Sir Henry's movements, are seriously to curtail the liberty of missionaries and their converts in Turkey, and greatly to embarrass the propagating of the gospel in all parts of the empire; not only among the Moslems, but among all the nominally Christian sects. We must wait, somewhat, for the result.

The work among the Turks demands great wisdom, as well as faith and energy, in its prosecution. The danger of an outbreak of fanatical violence is always imminent. The pride and worldliness, and contempt of all religion, which largely characterize the party of progress, are perhaps quite as formidable a barrier to the introduction of spiritual truth as is the old bigotry. The number who come to the regular preaching of the gospel is small. Two defections among the little band of converts during the last year, are a painful illustration of oriental instability. Yet we cannot but deeply sympathize with one of the fallen, who yielded to the temptation of recovering his wife and children, from whom his profession of Christianity had separated him. He is known to be unquiet in his present position, and there is encouragement to prayer in his behalf. Two men, in whom our brethren have confidence, were admitted to baptism by others, in April last. The whole number who have been baptized as converts from Mohammedanism, is about twenty-five. Of these, one has died as a Christian; one has deceased with doubtful evidence of a true and saving piety; six have gone back to Islamism; some of the remainder are



exceedingly worldly in their spirit ; and there are but ten or eleven whose spirit and life are such as would, or do, make them welcome guests at the communion table, with our missionaries. Of these, one is an energetic, discreet and faithful helper, under Mr. Herrick's direction.

Dr. Schauffler is prosecuting his important labors, in connection with the American and the British and Foreign Bible Societies, on the translation of the Scriptures into Osmanli-Turkish. Mr. Herrick's Catechism on the Ten Commandments, and his Commentary on the Sermon on the Mount, have been well received. Such publications are not objected to, and are adapted to do much good. The strength of the Turkish department, in the station at Constantinople, is inadequate, and should be increased. It will undoubtedly be expedient, for a considerable period, to carry on our plans for the evangelization of the Mohammedans in the interior chiefly in connection with operations among the nominal Christians. The advantages for so doing are manifest and great. It is a cheering fact, that intercourse with Moslems, and the influence of the gospel upon them, are on the increase in the fields of nearly all the stations of the three missions in Turkey. It has become no unusual thing, at many points, to see such hearers in the Protestant Armenian assemblies in which the Turkish language is used.

#### GENERAL VIEW OF THE WORK AMONG THE ARMENIANS.

The statistics of the churches, schools, congregations, helpers, &c., for 1863, are presented in a tabular form on the succeeding pages. The number of churches continues to be nineteen. Five have native pastors. There are three ordained ministers without pastoral charge, and eighteen licensed preachers. One of the churches supports its own pastor, and encouraging progress is making towards self-support by several others. The pressure which the missionaries bring to bear upon them to this end, is, however, not always met in a spirit which ensures their harmony and spiritual prosperity. They are poor, and feel their poverty sometimes more deeply than they should, and in almost every church, there are some members who resent a transfer of any portion of expenditure from the mission treasury to themselves. To bring the churches up to the point of giving what they really ought to give, and would be enriched and blessed in giving, is a task as difficult as it is important. On the other hand, it is sometimes not easy for a pastor or preacher, with the tastes which he has acquired with his education, to live in a manner which will put him in sympathy with the people, and hold out a hope of their being able, within a reasonable period, to assume his support. Hence the desire,

## NATIVE HELPERS, CHURCHES AND CONGREGATIONS.

NAMES OF STATIONS.	Native Helpers.					Churches.				Congregations and Sabbath Schools.			
	Pastors.	Licensed preachers.	School teachers.	Other helpers.	Totals.	Number of churches.	Received on profession of faith this year.	Total members.	Number of members from the first.	Preaching places.	Average Sabbath congregations.	Number of Sabbath schools.	Scholars in Sabbath schools.
Constantinople. . . . .	2	1	3	5	11	3	6	90	126	5	171	3	65
Smyrna. . . . .	.	.	.	1	1	1	.	21	33	1	20	.	.
Nicomedia. . . . .	.	1	3	1	5	1	5	48	61	1	105	1	25
Broosa. . . . .	1	.	1	1	3	1	2	47	59	1	80	1	25
Adrianople. . . . .	.	.	1	.	1	1	3	11	11	.	.	.	.
Eski Zagra. . . . .	.	.	1	1	2	.	.	.	.	1	6	.	.
Sophia. . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Philippopolis. . . . .	.	.	.	.	.	.	.	.	.	1	10	.	.
Sivas. . . . .	.	1	2	.	3	1	.	14	31	1	50	1	80
Cesarea. . . . .	.	1	3	2	6	1	14	72	93	1	165	1	148
Marsovan. . . . .	.	1	1	.	2	1	4	23	30	1	150	1	120
OUT-STATIONS.													
Rodosto. . . . .	1	.	2	1	4	1	.	17	29	2	60	2	20
Thyatira. . . . .	.	1	.	.	1	1	.	10	14	1	11	.	.
Aidin. . . . .	1	.	.	.	1	1	.	6	9	1	12	.	.
Bilijik. . . . .	1	.	1	.	2	1	1	11	14	1	25	1	15
Bandurma. . . . .	.	1	.	.	1	.	.	.	.	1	12	1	5
Demirdesh. . . . .	.	1	1	.	2	1	1	6	10	1	12	.	.
Edinjik. . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Moohaliteh. . . . .	.	.	.	1	1	.	.	.	.	1	10	.	.
Mooratchai. . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Kutayah. . . . .	.	.	.	1	1	.	.	.	.	1	7	.	.
Angora. . . . .	.	.	.	1	1	.	.	.	.	1	10	.	.
Gurun. . . . .	.	1	.	.	1	.	.	.	.	1	40	1	30
Zara. . . . .	.	1	.	.	1	.	.	.	.	1	25	.	.
Kara Hissar. . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Toeat. . . . .	.	1	1	.	2	1	.	16	59	1	30	1	30
Yozgat. . . . .	.	1	.	1	2	1	6	28	36	1	100	1	100
Moonjasoon. . . . .	.	.	.	1	1	.	.	.	.	1	45	1	20
Gemerek. . . . .	.	.	1	1	2	.	.	.	.	1	50	1	40
Soongoorloo. . . . .	.	.	.	1	1	.	.	.	.	1	30	1	20
Sarnhamzalu. . . . .	.	.	.	1	1	.	.	.	.	1	15	.	.
Injirli. . . . .	.	.	.	1	1	.	.	.	.	1	20	1	12
Germir. . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Vizir Keopru. . . . .	.	1	.	.	1	.	.	.	.	1	13	.	.
Charshamba. . . . .	.	1	.	.	1	.	.	.	.	1	13	1	9
Hadji keney. . . . .	.	.	1	.	1	.	.	.	.	1	10	1	5
Alt khat Hadji keney. . . . .	.	.	.	1	1	.	.	.	.	.	.	.	.
Amasia. . . . .	.	1	1	.	2	.	.	.	.	1	12	.	.
Samsoon. . . . .	.	1	.	.	1	.	.	.	.	1	20	1	8
Zileh. . . . .	.	.	.	1	1	.	.	.	.	.	.	.	.
Baghchejuk. . . . .	.	1	1	.	2	1	1	48	57	1	100	1	30
Adabazar. . . . .	.	1	1	.	2	1	4	44	58	1	100	1	60
Koordbeleng. . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Ovajuk. . . . .	.	.	.	.	.	.	.	.	.	1	10	.	.
Tamluk. . . . .	.	1	.	.	1	.	.	.	.	1	20	1	10
Totals. . . . .	7	18	25	23	73	19	47	512	730	41	1,569	25	877

## PROTESTANT COMMUNITY AND SCHOOLS.

NAMES OF STATIONS.	Civil Community.			Education.							
	Number of males.	Number of tax payers.	Whole number registered as Protestants.	Common schools.	Male pupils in do.	Female pupils in do.	Total pupils in do.	Pupils in theological and training schools.	Pupils in female boarding schools.	Other adults receiving instruction.	Whole number of pupils.
Constantinople, . . .	119	119	371	3	25	29	54	5	.	.	59
Smyrna, . . . . .	18	8	30	.	.	.	.	.	.	.	.
Nicomedia, . . . . .	123	50	206	1	50	15	65	.	.	.	65
Broosa, . . . . .	62	25	148	1	19	8	27	.	.	.	27
Adrianople, . . . . .	15	15	15	1	5	5	10	.	.	.	10
Eski Zagra, . . . . .	.	.	.	.	.	.	.	33	.	.	33
Sophia, . . . . .	.	.	.	.	.	.	.	.	.	.	.
Philippopolis, . . . . .	.	.	.	.	.	.	.	8	.	.	8
Sivas, . . . . .	31	16	16	2	20	20	40	.	.	6	46
Cesarea, . . . . .	151	85	278	3	78	59	137	.	.	12	149
Marsovan, . . . . .	95	.	120	3	40	35	75	.	.	.	75
OUT-STATIONS.											
Rodosto, . . . . .	75	35	115	2	24	35	59	.	.	.	59
Thyatira, . . . . .	14	6	25	.	.	.	.	.	.	.	.
Aidin, . . . . .	8	4	11	.	.	.	.	.	.	.	.
Bilijik, . . . . .	20	8	35	1	22	8	30	.	.	.	30
Bandurma, . . . . .	10	8	15	1	25	12	37	.	.	.	37
Demirdesh, . . . . .	15	8	25	1	12	4	16	.	.	.	16
Edinjik, . . . . .	8	7	13	.	.	.	.	.	.	.	.
Moohalitch, . . . . .	8	7	18	.	.	.	.	.	.	.	.
Mooratehai, . . . . .	5	3	10	.	.	.	.	.	.	.	.
Kutayah, . . . . .	7	4	9	.	.	.	.	.	.	.	.
Angora, . . . . .	11	6	14	.	.	.	.	.	.	.	.
Gurun, . . . . .	27	16	27	1	8	7	15	.	.	.	15
Zara, . . . . .	12	5	12	1	8	7	15	.	.	.	15
Kara Hissar, . . . . .	4	4	4	.	.	.	.	.	.	.	.
Tocat, . . . . .	20	10	20	1	27	13	40	.	.	.	40
Yozgat, . . . . .	56	28	125	1	50	10	60	.	.	5	65
Moonjasoon, . . . . .	29	14	49	1	7	5	12	.	.	9	21
Gemerck, . . . . .	14	5	20	1	28	12	40	.	.	.	40
Soongoorloo, . . . . .	15	6	30	1	15	10	25	.	.	5	30
Sarnhamzalu, . . . . .	5	2	12	1	4	8	12	.	.	.	12
Injirli, . . . . .	8	6	19	1	.	.	6	.	.	.	6
Germir, . . . . .	1	1	3	1	25	15	40	.	.	.	40
Vizir Keopru, . . . . .	5	.	13	1	8	5	13	.	.	.	13
Charshamba, . . . . .	8	.	14	1	3	.	3	.	.	.	3
Hadji keuy, . . . . .	6	.	8	1	25	10	35	.	.	.	35
Alt khat Hadji keuy, . . . . .	.	.	.	.	.	.	.	.	.	.	.
Amasia, . . . . .	9	.	14	2	26	17	43	.	.	.	43
Samsoon, . . . . .	10	.	11	.	.	.	.	.	.	.	.
Zileh, . . . . .	.	.	3	.	.	.	.	.	.	.	.
Baghehejuk, . . . . .	134	60	213	1	25	.	25	.	.	.	25
Adabazar, . . . . .	85	30	144	1	40	21	61	.	.	.	61
Koordbeleng, . . . . .	.	.	.	.	.	.	.	.	.	.	.
Ovajuk, . . . . .	.	.	.	.	.	.	.	.	.	.	.
Tamluk, . . . . .	17	5	27	1	11	9	20	.	.	.	20
Totals, . . . . .	1,260	606	2,242	37	630	379	1,015	13	33	37	1,098

on the part of both minister and people, for missionary aid, is sometimes such as to endanger the good understanding that should exist between them and the missionary, who must look at the questions raised from another stand-point than that which they occupy, and under responsibilities which they cannot always appreciate. Difficulties from this cause, however, are being overcome; and an advance is making in the right direction, on this vital subject.

A union of the churches, for sympathy and mutual aid, and the prevention of irregularities, which has been hindered by their distance from one another and their feebleness and poverty, has long been felt by the missionaries to be desirable, and it is hoped will be accomplished through their own free and intelligent action, with the encouragement and counsel of the missionaries. The number of additions reported, on profession of faith, during the last year, was 47; making the present total 512, of whom 209 are females. As 9 died and 16 were excommunicated, the increase was only 22. Larger additions have been made to some of the churches since the commencement of the present year; but there is a sad withholding of the converting power of the Holy Ghost. There are instances of self-denying zeal in the cause of Christ, and there is a manifest enlargement in the knowledge and general influence of the truth in the communities around the churches; but the need is urgent for a baptism of the Holy Spirit to quicken the piety of these churches, and give efficiency to means for the salvation of the unawakened.

The want of helpers which has long retarded the progress of the work, has not been supplied, and is a cause of deep solicitude. No measures which the mission can adopt will adequately meet this need, without such a supply of grace as will furnish men of a higher tone of consecration than can now be found, in the requisite number. At the last annual meeting of the mission, much discussion was had on the necessity of so ordering the arrangements and instruction of the new Training School, as to develop in the students the feeling that they are children of the churches and servants of Christ, rather than protégés of the mission; and the members were requested, by resolution, to call the attention of the people of their several stations to the importance of an educated native ministry, with an endeavor to elicit their prayers and their contributions in behalf of young men who may be found to look forward to such a work, and seek an education for it. The system of educating at the expense of the mission, tends so strongly to foster erroneous notions, both in the young men who are educated and in the churches, as to the relation of the parties to the work of evangelization, and the character and claims of the



office of the ministry as a spiritual work, that other plans, more in harmony with the law of a spontaneous spiritual growth, should be adopted as early and rapidly as possible.

#### THE STATIONS.

The working force in *Constantinople* is quite too small for the exigencies of that city, and the general work for the missions which is performed there. The Committee hope to be enabled to enlarge it. Rev. I. G. Bliss, Agent of the American Bible Society, has continued his valuable assistance, in the care of the book department and in other labors. Dr. Hamlin is not able to render the services which he performed previous to the opening of the Robert College, in September, of last year. This institution, for the present, occupies the Seminary building at Bebek, and has had 20 students, who pay £40 each for board and tuition, for the year. Its successful beginning, under the munificent patronage of its founder, and under the care of its President, Dr. Hamlin, and Professors Perkins and H. A. Schaufler, is to the mission, and will be esteemed by the Board, a subject for congratulation.

The congregation at Yeni Kapoo has increased, and six persons have been added to the church. Mr. Trowbridge has charge of the work there, assisted by Mr. Parsegh, a young preacher, who does extremely well. The Sabbath audiences listen attentively to preaching, and are composed largely of persons who come from distant parts of the empire. Meetings in the khans, also, have been attended on Sabbath evenings, and one evening in the week, especially for the class of strangers from the interior. Some of these exhibit a piety which is very pleasing for its simplicity and earnestness. The khans present a field of labor so wide and promising, that it is hoped governmental restrictions will not prevent the continuance of such efforts as have been prosecuted.

The congregations at Balat and Hasskeuy are small. Pastor Stepan Eutujian, who has endeavored to gather a congregation at Scutari, does not meet with much success as yet. The spread of correct views of gospel truth among the Armenians of the capital is not accompanied with an equal measure of renewing power. The revival of a spirit of nationality works effectually to prevent many, who are enlightened in a greater or less degree, from coming to hear Protestant preaching, or taking any other step which may tend to separation from their own community or church. The liberal party having triumphed in gaining a recognition by the Porte of a Constitution, which secures to them a popular administration of their internal government, under a mere presidency of the Patriarch, they are



absorbed in schemes, and full of enthusiasm, for the union and elevation of their "nation." Not a few of the Protestants are so far forgetful of their own past history, and affected by the appeals made to their patriotism, as to blame the missionaries for the division which was enforced by the intolerance of the hierarchy, and to desire to sink the points of difference between Protestantism and the corruptions of Oriental Christianity, as much as possible, out of sight.

The unhappy dissensions, before reported, in the Protestant civil community, have greatly hindered the progress of the gospel. These have in some degree subsided; and there seems to be a prospect of a better state of things in this regard, and in the feeling of many towards the missionaries. The Pera church maintains, as yet, its attitude, of disaffection. Its pastor and members have made an overture for the patronage of the English bishop of Gibraltar, proposing to adopt Episcopal ordination for the pastor, and to become a "Reformed Armenian Church," which shall reject the grossest errors of the Armenian Church, but approximate closely to it in government, mode of worship, and usages. What will be the result of their application, and what success they will meet with in getting pecuniary aid to use as they please, without coming under a responsibility to the donors for the manner of its use,—which has been the gist of their long struggle with the mission,—remains to be seen. The congregation has declined in numbers, pecuniary strength, and Christian activity; but its members cherish a hope of future prosperity, on the basis of a freer admission to communion, and more conformity to the views and feelings of those who are repelled by the stricter system, under which "not many noble," or of the more wealthy and influential class of society, have been drawn to them. No other church indicates a disposition to follow the Pera church in this movement. The pastor at the out-station of *Rodosto*, 70 miles west, on the Marmora, labors zealously and faithfully, and finds much to encourage him, both within and without the Protestant community.

The station of *Adrianople* has remained vacant since Mr. Crane's removal, but the little church has continued united, and though without a preacher, meetings are kept up, and good is done.

In *Smyrna*, as at the capital, few can resist the tide of worldliness which sweeps the multitude along in its downward current. But the Protestant congregation increases slowly, and there has been an addition of seven persons to the church, of whom five were by letter. As an illustration of the variety of population reached by the influences of the gospel, it is stated that in one meeting, in which only 35 persons were present,

five Oriental nationalities were represented, and that three Turks were among the number. At *Thyatira*, the influence of the native preacher has continued to increase, the school is flourishing, and there is more of friendly intercourse with Protestants. The church at *Aidin* still suffers from the diminution of its members by death; but there are some who will probably soon be received to its communion. The doctrines of the Bible continue to gain ground among the people, and the pastor's wife finds much to encourage her in her religious visits among neighbors, Turkish and Armenian.

Improvement is reported in the spiritual condition of the church in *Nicomedia*. An effort to induce the people to do more for the support of their excellent and self-denying preacher, who is also teacher of a school of 65 pupils, came near being the occasion of a great secession movement; but the Christian spirit and liberality of one man took away the reason for it, and put its leaders to shame. Some old quarrels have been settled, five persons were received into the church, and a few young men have come forward as active, praying Christians; yet some of the church seem spiritually dead, and are the cause of much trouble. Difficulties in the church at *Baghchejuk* have been partly healed; and though it is still without a pastor, the ordinances have been regularly administered, and four persons have been added to its communion. A school for girls, taught by a graduate of the mission boarding-school, is popular, and exerts a wide-spread and happy influence. The church at *Adabazar* has lost some of its best members by death, but has received ten new members. Though small and feeble, it is blessed in its support of its able and devoted pastor, who, with great self-denial, lives on a very small salary, the whole of which is raised by the people.

*Broosa* has been visited with a fearful calamity—a conflagration which consumed nearly the whole Armenian quarter of the city. The house of the missionary, the neat Protestant church edifice, and the dwelling of the native pastor, happily escaped. The Protestant community suffered severely; but they make praiseworthy efforts to support their own institutions. Five have been added to the church. In *Bilijik* the native pastor labors with wisdom and zeal and the number of Protestants has doubled. In the large city of *Kutayah*, one of the strongholds of Mohammedanism, “the Lord has opened a wide and encouraging door;” and in *Angora*, the capital of ancient Galatia, about a dozen souls are lovers of the truth in the midst of strong Papal bigotry and persecution. More than three hundred dollars' worth of books, mostly Scriptures, were sold there during the year. At *Bandurma*, *Edinjik*, *Moohalitch*, *Demirdesh*, and other points, the work of evangelization goes

forward with various success ; but in regard to the large field of this station as a whole, it makes steady and quiet progress.

*Marsovan* has been strengthened by the removal thither of Mr. Dodd, with his family, from Smyrna, and the addition of Mr. and Mrs. Smith and Miss Fritcher, from this country. These additions were made with a view to the opening of the Training or Theological School, and the boarding school for girls, for the mission. Miss West has her residence at this station, and is useful by labors among the Armenian females. The delightful harmony and Christian zeal, reported a year ago at this station, have been followed by painful disagreements. Through the mistaken zeal of a young school-teacher, anxious to effect some changes in the school, the community were betrayed into an attempt to obtain exclusive control of the funds of the Board, appropriated to education, which eventually led to a contest with the missionaries for the possession of the meeting-house and a dwelling-house connected with it, which had been purchased by the Board a few years ago. During the protracted struggle that ensued, much ill feeling was elicited, both in the church and the community, and for about six weeks a large portion withdrew, and set up public worship in a private house, with the teacher at their head. This separate movement was given up, and ultimately the community assumed the entire support of the school. Painful as have been the unexpected recent developments, good fruits of the previous revival endure. Some persecutions have accompanied the work at several of the out-stations. At each of the eight preaching places, it is said that "one or more Moslems occasionally attend public worship,—in every case, in a peaceable, orderly and attentive manner,"—and many things indicate that "the Dayspring from on high is visiting, here and there, a soul among the followers of the false prophet."

In the *Cesarea* field there are two churches, (at *Cesarea* and *Yozgat*,) to which twenty persons were added by profession during the year 1863, and nine have been added in the same way since the commencement of the present year. The two churches now number 110 members, and "each has an excellent (native) preacher." The average congregation at *Cesarea* is 165, and at *Yozgat*, 110. There are five congregations at out-stations ; at one of which (*Soongoorloo*) the material for a church exists. A teacher died at *Yozgat*, of whom Mr. Farnsworth writes : "I have rarely seen a room over which death was brooding, that afforded more triumphant evidence of the power of Christianity to sustain and comfort in the trying hour."

At *Sivas* harmony prevails, but there have been no additions to the church. There is, however, a decided increase in the

number of regular and attentive hearers. Prospects at *Tocat* are thought to be brightening ; and there is much to encourage in the villages. A chapel which will seat 175 persons has been completed at *Zara*. The circle of Dr. West's medical practice widens from year to year, and affords constant opportunity for missionary effort. A class of six medical students have completed their course of study, some of whom give much promise of being useful in future, helping forward the missionary work. Dr. West was expecting to commence with a new class in June, three of whom were church members, and had been mission helpers.

#### THE BULGARIAN FIELD.

The struggle of the Bulgarians for an ecclesiastical independence is still unsuccessful. The national unity which they seek would probably become a greater obstacle to the introduction of the gospel, and God does not allow them to gain it.

Dr. Riggs has carried on his revision of the Bulgarian Scriptures through about one-half of the New Testament. In this work he has the aid of two efficient native translators, representing different dialects of the language, and latterly has had the valuable co-operation of Rev. A. L. Long, of the American Methodist Episcopal mission. By this joint labor, the version is made one that it is believed will be generally acceptable to the people, and become a permanent standard of the language. A small monthly paper, called the "Morning Star," edited by Mr. Long, has met an unexpectedly welcome reception and promises to be very useful. It was warmly recommended by the Bulgarian national newspaper. The circulation of tracts and books has gone forward against some opposition, but with evidence of good results. The awakening of the Bulgarians on the subject of education is indicated by the multiplication of schools.

On the field of the *Eski Zagra* station, 144 schools are now found where there were probably not 20 a few years ago. The non-controversial books of the mission have been somewhat extensively introduced into them. The Armenian colporter, who had before been remarkably successful in the sale of books, was absent during six months, but for the remainder of the year his sales were as large as previously. There has been success in gathering a small Sabbath audience ; and it is a favorable indication that the former passive indifference has been succeeded by a somewhat more active opposition. The most interesting feature of the work at this station has been the successful operation of the girls' school, still under the care of the native teacher mentioned last year. For eight months,



more than thirty girls have been in regular attendance, and fifteen or twenty others, who applied, could not be received for want of room. The general good character, conduct and scholarship of the pupils have been gratifying. A Sabbath school has been attended quite regularly by most of the pupils, and a new and more commodious school-room having been obtained, more effort will now be made to secure the attendance of their mothers and other female relatives and friends. Miss Reynolds, who is to have charge of the school, arrived at Eski Zagra in August, 1863, and has been engaged in the study of the language.

The state of Mr. Clarke's health, and the demand for labor in the school and station, necessitated the removal of Mr. Haskell from Sophia to *Philippopolis* in September. The young men of the school, seven in number, have given satisfaction as students, and have done good by spending their vacations as colporters. Mr. Haskell, accompanied by a student, has made a missionary tour, meeting with such encouragement as to present strong inducements for future touring.

Mr. Morse greatly needs an associate in his wide field, at the *Sophia* station. In the city itself there are but a few individuals who have become interested in the truth. An enlightened priest has borne considerable persecution with steadfastness. At *Samokove*, a town of 10,000 inhabitants, nine hours from Sophia, two persons give evidence of true conversion, and the work of enlightenment makes progress notwithstanding severe persecution. At *Juma*, also, another important town, four or five young men call themselves Protestants, of whom one is a member of the school at *Philippopolis*.

The Mussulmans in European Turkey are generally more friendly and accessible to foreigners than they are in Asia. The missionaries among the Bulgarians have favorable opportunities for intercourse with them; and this department of the mission deserves to be supported vigorously, in view of its relations not only to the Bulgarians and the Slavie nations, but also to the ultimate aim of our work among the oriental Christians, with reference to the Mohammedan populations.

#### CENTRAL TURKEY MISSION.

AINTAB.—Benjamin Schneider, D. D., *Missionary*; Mrs. Susan M. Schneider, Miss Myra A. Proctor.—Two native pastors, two preachers, and eight teachers.

MARASH.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—One preacher, six teachers and one helper.

OORFA.—George B. Nutting, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Susan A. Nutting, Mrs. Mary E. Nutting.—Two native preachers, and two teachers.



ALEPPO.—One native pastor, and one teacher.

ANTIOCH.—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan, Mrs. Josephine L. Coffing.—One native pastor, and one teacher.

ADANA.—Zenas Goss, Giles F. Montgomery, *Missionaries*; Mrs. Emily R. Montgomery.—One native pastor, and two teachers.

*In this country.*—George H. White, Alvan B. Goodale, M. D., *Missionaries*; Mrs. Joanna F. White, Mrs. Mary E. Goodale.

OUT-STATIONS. Dependent on AINTAB.—*Birejik*, one native pastor, and one teacher; *Hassan Beyli*, one helper; *Ehnesb*, vacant; *Jibbin* and *Orool* are under the care of the native Missionary Society.—MARASH,—*Albustan*, one teacher, and one helper; *Yarpuz*, one helper; *Fundajuk*, *Dere Giaour*, *Harni*, and *Kishifli*, occupied by the native Missionary Society.—ANTIOCH,—*Bitias*, one pastor; *Haji Habelli*, one teacher; *Suedia*, (ancient Seleucia), one teacher; *Kessab*, three teachers, and one helper; *Vicinity of Kessab*, one teacher.—ADANA,—*Tarsus*, one pastor, and one teacher.—ALEPPO,—*Killis*, one pastor; *Eybez*, one helper.—OORFA,—*Severek*, one preacher and one teacher; *Adyaman*, one preacher, and one teacher; *Behesne*, one teacher.

6 stations; 21 out-stations; 8 missionaries; 1 missionary physician; 10 female assistant missionaries; 9 native pastors; 7 native preachers; 32 teachers; 6 other helpers.

Mrs. Schneider has rejoined her husband, with improved health. Our brother and his family have been called to a heavy affliction by the death of two of his sons, who have laid down their lives in defense of our national cause. One of them, Rev. James H. Schneider, a young man of uncommon promise, anticipated returning to labor as a missionary in the land of his birth, after the expiration of his service as chaplain in the army.

Dr. Nutting has been transferred from the Eastern to the Central Mission, and for the present resides at Oorfa. Mr. and Mrs. Montgomery have been added to the mission, and after a sojourn of several months at Aintab, and afterward, during the summer, at Marash, in the autumn they will remove to Adana as their station. Mr. and Mrs. White have been brought to this country by the declining health of Mr. White; and Dr. and Mrs. Goodale have also been compelled to seek recovery of health, by a visit to America. The mission is therefore not as strong as it was a year ago, when the Committee expressed solicitude in regard to the weakening of the missionary force in that field. Others, it is feared, will soon break down, if not relieved of some part of the burdens which now press far too heavily upon them; and a reinforcement is needed, especially to enable the brethren to perform, in connection with their Armenian work, labors which begin to be demanded for the Mohammedans, and other races also, upon whom their influence is more and more felt.

#### PROPOSED CHANGES—THEOLOGICAL AND BOARDING SCHOOLS.

The work of evangelization has so far advanced in *Aintab*, that the mission, at its last annual meeting, adopted a resolution

expressing the sentiment, that there is no longer a call for the residence in that city of a missionary of age and experience. The church having increased to about 350 members,—and the two pastors being men of decided ability, sound judgment, harmonious views, and deep-toned piety,—the proper development of the pastoral relation, and the most economical disposal of missionary strength, will be promoted by leaving the station to native cultivation, with occasional visits of missionaries, for cherishing sympathy and furnishing counsel and aid. As, however, the formation of a second church is to be consummated, and a new house of worship is to be built mainly with funds placed under Dr. Schneider's direction from England, the mission approved of his remaining there the present year. When these objects shall have been accomplished, he expects to go to another field, in which it may be hoped that, in the exercise of his commanding power of preaching in the Turkish language, he will reap a harvest as abundant as that with which he has been blessed in the truly wonderful ingathering of souls under his past labors.

The reasons for retaining the Female Boarding School at Aintab for the present, and it may be for a considerable period, are controlling, in the judgment of the mission; and to furnish society and assistance to Miss Proctor, it is contemplated that missionaries newly arrived from America, shall be expected to spend some time in that place, while studying the language. The school is now firmly established, having overcome much prejudice against female education and the regulations deemed necessary in such an institution. It has fourteen pupils. In a public examination, held in April, they acquitted themselves well, in the presence of a deeply interested concourse of auditors. The maps drawn by them excited the admiration of the missionaries and other foreigners present, by the accuracy and beauty of their execution. These visitors were also highly gratified by the evidence afforded of the thoroughness of the mode of teaching, and the profiting by it of the pupils, in the different branches taught, particularly the Scriptures, and moral and religious truth. Two of the eight graduates of the school are successful teachers,—one in Oorfa and the other in Marash.

In connection with the High School, under the care of teacher Alixsan, twelve candidates for the ministry have received instruction in secular branches, to whom lectures have also been delivered in the departments of theological study, by Mr. Schneider, and for a few weeks by Dr. Pratt. Eight of these have recently been approved as preachers of the gospel; of whom two or three go into the field of the Western Mission, one is to become pastor of the second church in Marash, and others will go elsewhere, as evangelists and pastors. At an

examination in April last, (which was conducted in the church, in the presence of several hundred persons, including six Moslems of prominent social positions, most of whom listened for several hours with the deepest interest,) they gave proofs of mental discipline and abilities, and of an acquaintance with the Scriptures and a clearness in their views of truth, which were highly satisfactory; while the simplicity of their piety, and their readiness to labor where the call of divine providence may lead, appear to be such as to furnish good ground of confidence in respect to their future steadfastness and usefulness.

Much consideration was given, at the last meeting of the mission, to the question of training and securing young men for the ministry. The result was a decision, recommending the cessation of the "theological class" in Aintab, and opening, in May of next year, a Theological School at Marash, in which the instruction shall be given by Dr. Pratt and Mr. Goss, assisted by teacher Alixsan. Besides the special reason indicated above for establishing the school elsewhere than at Aintab, the general letter of the mission speaks of the large number of young men at Marash, who would be likely to be benefited by it, and of that place as being on the border of the great unevangelized portion of their field among the Armenians. It was resolved, that none but pious young men should be admitted to the course of study, which is to occupy three years; and that so much of their expenses should be cast upon the students,—to be met by their own efforts or the aid of the churches or individuals,—as would test their own character, and furnish a stimulus to a healthy feeling in the Protestant community on the subject of education for the ministry.

In addition to the action relative to the proposed Theological or Training School, the mission also recommended each missionary, at the several stations, to give instruction to such suitable candidates for the ministerial office, as may, on account of age, personal circumstances, or special service anticipated in new places, more appropriately be thus assisted in gaining the requisite qualifications for their desired work.

#### A NATIVE PASTORATE.

This mission is making rapid progress in the development of that vital element of permanent success in missions—the native pastoral office. The two pastors first ordained have worked together in perfect harmony, and with most admirable efficiency, since they were associated, two years ago, in the joint care of the large church and congregation in Aintab. They are both men of age, experience, and unselfish devotion to Christ's cause and kingdom; and as a model to younger men, their influence

is invaluable. During the year 1863, pastors were placed over the churches of Adana, Tarsus, Antioch, Bitias, Killis, and Birejik. These, with the pastors in Aintab and Aleppo, make the whole number within the bounds of the mission, nine. Some of them are men who, with no large amount of special study, have proved their fitness for the responsibilities of the office by the exercise of gifts of grace, and combine with the gravity of mature age, an energy and experience, which promise much for their stability and the advancement of piety in the churches. The people and the pastors themselves are highly delighted with the instituting of the pastoral relation, and the prospect is hopeful that several of the churches, besides that in Aintab, will undertake the entire support of their pastors.

#### GENERAL VIEW OF THE MISSION.

The statistics are presented, as usual, in a tabular form ; and as completely as some unusual imperfections in the reports sent to the Missionary House will allow. The number of churches is fourteen, eight of which have pastors. The aggregate membership is about 1,000 ; the additions, as far as reported, were 59 in the year 1863. The average number of hearers, at twenty-six stated places of worship and instruction on the Sabbath, cannot be less than about 4,000. The common schools are at least as numerous, and contain as many pupils as when, a year ago, they were stated to be 48, embracing 1,893 pupils.

The last year has been one of general progress,—in some respects, as has already appeared, of a favorable development which is unprecedented ; but not unattended with some painful experiences. The difficulty in the church at *Kessab*, growing out of eases of church discipline, and other causes, and which had long hindered the effect of the gospel there, has given way more slowly than it was hoped that it would, under Mr. Morgan's labors ; but by making his residence in the village through the year, he has been enabled, with God's blessing, to soften asperities and harmonize differences in a high degree, and "the ship is again bearing up to its course, after the storm." There has been an increase in the spirit of prayer and in unity of action. The people have also given somewhat liberally for their own schools and church expenses, and for objects of Christian benevolence. It is hoped that a native preacher, who has labored acceptably among them, will become their pastor. The church had 140 members at the end of 1863, and nine were received in February of this year. The average Sabbath audience is three hundred. Mrs. Coffing teaches a school at *Kessab*, numbering about thirty girls, in which, and by other labors, she is highly useful. On the whole, the light which



STATIONS AND OUT-STATIONS.	Civil Community.			Education.						Laborers employed.				Churches and Congregations.							Preaching.		
	Number of males.	Number of tax payers.	Whole no. registered as Protestants.	Common schools.	Male pupils in do.	Female pupils in do.	Total pupils in do.	In high schs. & theol. cl.	Other adults rec. instr'n.	Whole no. of pupils.	Pastors.	Licensed preachers.	School teachers.	Other helpers.	Number of churches.	Rec. on pro. res'n this yr.	Received on certificate.	Dismissed and ad. Excommuni- cated.	Total number.	No. of mem- bers from the first.	Preaching places.	Average Sab- bath congre- gations.	
<i>Aintab.</i>	.	.	.	.	.	.	600	14	.	614	1	2	8	.	1	.	.	.	344	404	.	950	
<i>Birejik.</i>	.	.	.	.	.	.	.	.	.	.	.	.	1	.	1	.	.	.	20	20	.	100	
<i>Orool.</i>	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	60	
<i>Jibbin.</i>	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	50	
<i>Hassan Beyli.</i>	718	240	1,278	6	216	125	341	3	100	447	1	1	6	1	1	27	.	2	312	326	2	15	
<i>Marash.</i>	95	42	166	1	25	7	32	.	15	47	1	1	1	1	1	8	.	.	19	23	1	700	
<i>Albastan.</i>	14	7	22	1	6	4	10	.	4	14	.	.	.	1	1	.	.	.	.	.	1	100	
<i>Yarpuz.</i>	3	.	5	1	10	.	10	.	.	10	.	.	.	.	.	.	.	.	.	.	1	20	
<i>Harni.</i>	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Fundajuk.</i>	1	1	4	1	1	1	2	.	.	2	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Dere Giaour.</i>	.	84	340	4	50	30	80	24	.	104	1	2	2	.	1	11	.	.	25	29	2	280	
<i>Orfa.</i>	.	21	94	2	18	15	33	.	.	33	1	1	1	.	1	5	.	.	10	10	1	60	
<i>Severek.</i>	66	66	169	1	30	15	45	.	.	45	1	1	1	.	1	.	.	.	15	16	1	175	
<i>Behesne.</i>	18	18	45	1	15	3	18	.	.	18	.	.	1	1	1	.	.	.	12	17	1	45	
<i>Aleppo.</i>	.	.	.	.	.	.	.	.	.	.	1	1	1	.	1	.	.	.	36	42	.	25	
<i>Killis.</i>	.	.	.	.	.	.	.	.	.	.	1	1	1	1	1	.	.	.	8	8	1	30	
<i>Eybez.</i>	25	15	48	1	42	3	45	.	1	46	1	1	1	1	1	3	1	.	28	30	1	75	
<i>Antioch.</i>	103	34	206	1	22	12	34	.	11	45	1	1	1	.	1	.	.	.	.	.	1	20	
<i>Haji Habebli.</i>	10	5	20	1	32	.	32	.	3	35	.	.	1	.	.	.	.	.	.	.	1	29	
<i>Ekiç Ootook.</i>	62	30	128	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Chalkajik.</i>	16	4	24	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Duz Aghaeh.</i>	10	5	17	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Chinajik.</i>	18	10	41	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Suedia.</i>	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Kessab.</i>	261	107	498	2	55	45	100	.	49	149	1	.	4	1	1	.	.	1	140	156	1	300	
<i>Keorkene.</i>	16	7	34	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Karjajik.</i>	16	5	29	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
<i>Kala Doman.</i>	33	15	62	.	.	.	.	.	.	.	.	.	.	.	.	5	1	.	24	29	1	100	
<i>Adana.</i>	70	31	100	2	42	38	80	.	11	91	1	1	2	.	1	5	1	1	5	10	1	20	
<i>Tarsus.</i>	17	9	36	1	16	9	25	.	2	27	1	1	1	.	1	.	.	.	.	.	1	.	
<i>Nigdeh.</i>	.	.	4	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Totals.	1,488	756	3,370	26	580	307	1,487	41	196	1,717	9	7	32	6	14	59	2	2	5	998	1,120	15	3,125

has been kindled in this humble village on Mt. Casius, is one that shines afar, and guides many souls heavenward.

The Armenian community in *Antioch*, which is the place of Mr. Morgan's usual residence, is small. The native pastor is encouraged in his work, although the field is limited; and he directs his efforts, as he is able, to Greeks, Mohammedans, and also the Ainsairiyeh. The Greek school has from thirty to forty pupils, and by means of it there has been considerable increase of intercourse with that community. The church at *Bitias* has twenty-eight members, who are much pleased with their new pastor, two-fifths of whose salary they have engaged to provide. Teachers are maintained at *Haji Habebli*, and *Suedia*, but other important villages are unsupplied for want of laborers.

After Mr. Coffing's death, *Adana* remained vacant until March 25, 1863, when Mr. Goss arrived. Doct. and Mrs. Goodale removed there in October, but in the spring of the present year they were obliged to leave because of Mrs. Goodale's loss of health. The new native pastor has thus far met the expectations formed of him, as a faithful, efficient, and intelligent laborer. The church has twenty-four members, and the congregation is about one hundred. A better observance of the Sabbath has been secured; advance is made in the direction of self-support and general Christian benevolence; and, though the worldliness which characterizes the community in a town of such large commercial activity, and under an extraordinary impulse from a vast increase in the export of cotton, is unfavorable, there is much to encourage hope in regard to this important station. A pastor has been installed in *Tarsus*, also, but there have been some defections and hindrances there, and the church has only five members, while the congregation is but about twenty.

Doct. Goodale was constrained, early in 1863, to leave *Marash* for the restoration of his impaired health, and did not return to that station. Mr. White also, after enduring protracted suffering, found it necessary to return in the autumn to the United States. The field has been occupied by Doct. Pratt. For nine years the work at *Marash* had made uninterrupted progress, and was marked by remarkable harmony among the converts, and confidence between them and their missionary instructors. But a change commenced some time ago, of the causes of which it is inexpedient to speak, farther than to state that it grew up subsequently to the coming among them of a candidate for the pastoral office,—a young man from Constantinople,—of whose usefulness in that position high hopes had been entertained. For a season, a deplorable mutual distrust among the people, and an alienation of many from the missionaries, prevailed. A visit of several weeks, from one of the native pastors in *Aintab*, has lately been much blessed to the healing of these breaches;

and the results of painful experience will prove valuable. A second church, of eighty-four members, has been formed with great unanimity, and a new chapel, used also as a school-house, has been erected in the western part of the city, which will accommodate about two hundred and fifty persons. This organization has called one of the most promising of the Aintab theological class to be its pastor. The two churches number 312 members, of whom 27 were admitted during the year. There have been six schools; but the high school, and the higher girls' school are temporarily closed. In the remaining schools there are 341 pupils, of whom 125 are girls. The Protestant community includes 1,278 souls.

The Home Missionary Society has occupied four places, and though straitened for means, has expended 3,300 piastres. Although there has been suffering from a winter of unexampled severity, a rise in prices of provisions, to fully double the ordinary scale, and unusually oppressive government taxation, the voluntary contributions of the Protestants for their preacher, schools, missions, new chapel, and the poor, have not fallen off—amounting to more than 11,000 piastres, or \$486.50 in gold. The out-station of *Albustan* still proves a difficult field, but eight members have been added to the church which now numbers nineteen,—the Protestant community embracing one hundred and sixty-six persons. Two individuals from *Yarpuz* have joined the church in Albustan, and there is reason to hope that some others in that place have become new creatures in Christ.

The progress of the work of evangelization and consolidation in *Aintab*, the parent station of the mission, has been already indicated. There have been, however, few additions to the church there, during the last year; but peace and harmony have prevailed, and there is growth in knowledge and experience. The ravages of locusts, the depreciation of the Turkish currency, and the increased cost of articles of consumption, particularly of cotton goods, have combined to cause an extreme money pressure in that city, and there has been some failure of contributions for the support of their pastors and for objects of benevolence; yet the people made more than usual exertion, and some practiced unwonted self-denial. The whole amount raised, including \$114.53 from the Sabbath school, has been \$875.30. The Sabbath school, as heretofore, and as in other places in this mission, contains adults of every age and both sexes, as well as children. The average attendance for the year was 1,150, the largest number on any one Sabbath being about 1,500. Other schools have been maintained, as heretofore, including about 600 pupils. The church at *Birejik*, a town of 10,000 inhabitants on the Euphrates, is happily united in its new pastor. The Sabbath audience at *Jibbin* and *Orool*, under the care of the

native Missionary Society, is about fifty at each place. At *Hassan Beyli* the work is new, but affords some encouragement.

From *Oorfa*, we get cheering tidings as to the re-establishing of the faith of Abraham in the place of his nativity. Mr. Nutting reports the following items :

(1.) The average number of regular hearers of the word has increased from 220 to 280. (2.) A comfortable place of worship has been erected, at a cost of £150, contributed by friends in England. The old chapel is to be sold, and the proceeds used in the erection of two others, in different parts of the city. (3.) The civil organization of the Protestant communities, at the station and out-stations, has greatly improved. (4.) The schools also, four in number, (one higher and one lower for boys, and the same for girls,) have much improved, and there have been many earnest applications, from non-protestant parents, for the admission of their children, on payment of tuition. (5.) Parents have come to a better understanding of their duties towards their children. (6.) The mutual duties of husband and wife are better understood and performed. (7.) The church has been doubled, by the addition of fourteen new members on profession. (8.) The support of their own religious and educational institutions at the station has been met entirely by the people; and since the first of January last, the same is true at the out-stations, *Adyaman* and *Severek*. (9.) There has been manifested at *Oorfa*, since October last, a cheering spirit of unity and prayer; as many as forty persons have been awakened, and there is reason to hope that twenty-five or thirty have become new creatures in Christ. The church is, as never before, "a witnessing church," the prayerfulness and Christian deportment of the members exerting a manifest influence upon those without.

At *Adyaman* also, the congregation has increased to an average of one hundred and seventy-five; the chapel has been enlarged, entirely at the expense of the people, so that it will now accommodate a congregation of four hundred; to some extent there has been, as at *Oorfa*, an increased spirit of prayer; and "some ten or more hopeful conversions are reported." "The Lord," writes Mr. Nutting, "hath done great things for us, whereof we are glad."

#### THE MOHAMMEDANS.

The intercourse of missionaries, and native converts and helpers, with Moslems, has increased to such a degree as to encourage hope of good results from judicious efforts among them. Some instances of personal interest in discussions, and in listening to Christian truth, are spoken of, and incidents occur which show that the existence of Protestant Christianities among



them is working, silently, a gratifying change in the feelings and views of many. But the evangelization of the Moslems is to be sought in Turkey, and especially in those portions of the empire most remote from the capital, and in which the fanatical spirit is most dangerous, with the wisdom of the serpent and the harmlessness of doves, no less than the boldness of true fidelity to Christ and the souls of men.

At the last meeting of the mission, the subject of their relations to the Mussulman portion of the field was considered by the brethren, and their views were expressed in the following resolutions :

"1. That we keep in mind the original purpose of the Board in sending missionaries to Turkey, which was the revival of a pure Christianity among the Oriental churches, as a stepping stone to the conversion of the Mussulmans.

"2. That, in our opinion, there is a preparedness in the Mussulman mind for the reception of truth, which calls, on our part, for more earnest, yet wisely directed efforts for its enlightenment, than have been hitherto put forth.

"3. That we acknowledge it to be our duty to secure the circulation of tracts and books adapted to the condition and character of the Mussulmans, and especially to endeavor to awaken in our native pastors and churches a spirit of prayer for, and an appreciation of their obligation to the followers of the False Prophet.

"4. That we would recommend the preparation of hymns, tracts, and primary reading books adapted to Moslem children.

"5. That we have special advantages, in connection with our labors among the nominal Christians, for reaching the Mohammedan portion of our field, and that a separate mission to the latter, whether from our own Board, or from any other Society, is uncalled for, in view of the limited accessibility of the Moslem population, and might be attended with the greatest evils and dangers to the whole work of evangelization, which is now prospering in a wonderful manner, under the blessing of God, and furnishes the strongest ground of hope in regard to the conversion of all the races within the limits of our field."

## EASTERN TURKEY MISSION.

MOSUL.—One native preacher, and two teachers.

DIARBEEKIR.—One native pastor, three teachers, and one helper.

MARDIN.—W. F. Williams, *Missionary*; Mrs. Caroline B. Williams.—One native preacher and one teacher.

BITLIS.—George C. Knapp, Lysander T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One preacher, one teacher, and two helpers.

ERZROOM.—George A. Pollard, Moses P. Parmelee, *Missionaries*; Mrs. Mary Helen Pollard, Mrs. Nellie A. Parmelee.—One native preacher, two teachers, and one helper.

ARABKIR.—Sanford Richardson, *Missionary*; Mrs. Rhoda Ann Richardson.—Two native preachers, and two teachers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum.—One native pastor, five teachers, and two helpers.

*In this country.*—Augustus Walker, *Missionary*; Mrs. Eliza H. Walker.

*On the way to the mission.*—Miss Clara C. Pond.

OUT-STATIONS. Dependent on DIARBEEKIR,—*Hinee*, one helper; *Cutterbul*, one helper; *Chermook*, one helper; *Hazro*, one helper; *Bakur Maden*, *Lija*, *Saatukeoy*, *Carabash*, *Deric*, occupied a part of the year.—MARDIN,—*Sert*, one helper; *Hassan*, one helper.—BITLIS,—*Moosh*, one preacher; *Yonjalo*, one helper; *Van*, one helper.—ERZROOM,—*Trebizond*, one native pastor, and one teacher; *Chevermeh*, one teacher; *Heramik*, one teacher; *Erzingan*, one helper; *Melekan*, one helper.—ARABKIR,—*Malatia*, one preacher, and two teachers; *Gaban Maden*, one preacher; *Mashkir*, one preacher; *Shapik*, one native pastor, and one teacher; *Egin*, one preacher; *Dirik*, one preacher; *Sinjan*, one teacher; *Agn* and *Vank*, one preacher.—KHARPOOT,—*Bizmesheu*, one helper; *Chemishgezdek*, one preacher; *Choonkoosh*, two teachers, and one helper; *Geghi*, one preacher; *Haboosi*, one helper; *Heusenik*, one helper; *Hoghi*, one preacher, and one teacher; *Hulakegh*, one helper; *Ichme*, one preacher; *Mezereh*, one teacher; *Palu*, one preacher and one teacher; *Perchenj*, one helper; *Shukhaji*, one helper; *Teghiki*, one helper.

7 stations; 43 out-stations; 10 missionaries; 11 female assistant missionaries; 4 native pastors; 18 licensed preachers; 28 native teachers; 24 other native helpers.

Mr. and Mrs. Parmelee reached Erzroom, August 14, 1863. In consequence of impaired health, Miss Babcock resigned the charge of the Kharpoot Seminary for girls, and has returned to America. Her place is temporarily supplied by Miss Fritcher and Miss West, of the Western Turkey mission, until Miss Pond, who sailed from New York, September 10th, shall arrive out and be able to assume the duties of the place. Mr. Walker has joined his family in America, for a visit, having reached New York, June 6th. Dr. Nutting, at his own request, has been transferred to the Central Turkey Mission. Dr. Haskell, who returned to America in 1861 with impaired health, after a long struggling with disease, died on the 27th of last February.

The statistics for the mission are given in the subjoined tables. It will there be seen that, with the assistance of the four native pastors, eighteen licensed preachers, and fifty-two other helpers, the missionaries have maintained religious services in forty-one different places, with an average Sabbath attendance of more than two thousand two hundred persons; besides the number of listeners in other villages to the more informal efforts of colporters and others. The number of those who may be regarded as Protestants is about three thousand. Two new churches have been formed during the year,—at Malatia, of four members, and at Bitlis, of five members,—making the number of churches fifteen, with a total membership of four hundred and three. Of these, fifty-five were received on profession of their faith during the year 1863.

A beginning has been made at Van, Mr. Burbank, with his family, having passed several weeks, and Pastor Simon several

## NATIVE HELPERS, CHURCHES AND CONGREGATIONS.

STATIONS AND OUT-STATIONS.	Native Helpers.					Churches.				Congregations and Sabbath schools.			
	Pastors.	Licensed preachers.	School teachers.	Other helpers.	Totals.	Number of churches.	Received on profession of faith this year.	Total members.	Number of members from the first.	Preaching places.	Average Sabbath con- gregations.	Number of Sabbath schools.	Scholars in Sabbath schools.
<i>Arabkir</i> , . . .	.	2	2	.	4	1	14	74	82	2	243	1	220
Malatia, . . .	.	1	2	.	3	1	4	6	6	1	71	1	71
Gahan Maden, . . .	.	1	.	.	1	1	.	16	20	1	24	.	.
Mashkir, . . .	.	1	.	.	1	1	1	19	23	1	39	.	.
Shapik, . . .	1	.	1	.	2	1	5	18	22	1	46	.	.
Egin, . . .	.	1	.	.	1	.	.	.	.	.	.	.	.
Divrik and Sinjan, . . .	.	1	1	.	2	1	1	14	15	1	43	.	.
Agn and Vank, . . .	.	1	.	.	1	1	.	9	11	1	45	.	.
<i>Bitlis</i> , . . .	.	1	1	2	4	.	.	.	.	2	44	1	44
Moosh, . . .	.	1	.	.	1	.	.	.	.	1	15	.	.
Yonjaloo, . . .	.	.	.	1	1	.	.	.	.	.	.	.	.
Van, . . .	.	.	.	1	1	.	.	.	.	.	.	.	.
<i>Diarbekir</i> , . . .	1	.	3	1	5	1	13	88	115	1	260	1	280
Hinec, . . .	.	.	.	1	1	.	.	.	.	1	25	1	25
Cutterbul, . . .	.	.	.	1	1	1	1	14	14	1	80	1	80
Chermook, . . .	.	.	.	1	1	.	.	.	.	1	20	1	20
Hazro, . . .	.	.	.	1	1	.	.	.	.	1	10	1	12
* * *	.	.	.	.	.	.	.	.	.	.	.	.	.
<i>Erzroom</i> , . . .	.	1	2	1	4	1	1	9	10	1	41	1	62
Trebizond, . . .	1	.	1	.	2	1	2	22	37	1	50	1	35
Chevermeh, . . .	.	.	1	.	1	1	.	9	9	1	80	1	40
Heramik, . . .	.	.	1	.	1	.	.	.	.	1	65	1	45
Erzingan, . . .	.	.	.	1	1	.	.	.	.	1	7	.	.
Melekan, . . .	.	.	.	1	1	.	.	.	.	1	20	1	20
<i>Kharpoof</i> , . . .	1	.	5	2	8	1	13	84	95	2	135	1	125
Bizmeshen, . . .	.	.	.	1	1	.	.	.	.	1	27	.	.
Chemishgezcek, . . .	.	1	.	.	1	.	.	.	.	1	16	.	.
Choonkoosh, . . .	.	.	2	1	3	.	.	.	.	1	90	1	45
Geghi, . . .	.	1	.	1	1	.	.	.	.	1	60	.	.
Hahoosi, . . .	.	.	.	1	1	.	.	.	.	1	30	.	.
Heusenik, . . .	.	.	.	1	1	.	.	.	.	1	50	1	60
Hoghi, . . .	.	1	1	.	2	.	.	.	.	1	45	1	30
Hulakegh, . . .	.	.	.	1	1	.	.	.	.	1	85	1	70
Iehme, . . .	.	1	.	.	1	.	.	.	.	1	80	1	95
Mezereh, . . .	.	.	1	.	1	.	.	.	.	1	35	1	30
Palu, . . .	.	1	1	.	2	.	.	.	.	1	55	1	35
Perchenj, . . .	.	.	.	1	1	.	.	.	.	1	80	1	90
Shukhaji, . . .	.	.	.	1	1	.	.	.	.	1	25	1	15
Yeghiki, . . .	.	.	.	1	1	.	.	.	.	.	.	.	.
<i>Mardin</i> , . . .	.	1	1	.	2	.	.	.	.	1	75	.	.
Sert, . . .	.	.	.	1	1	.	.	.	.	1	10	.	.
Hassan, . . .	.	.	.	1	1	.	.	.	.	1	35	.	.
<i>Mosul</i> , . . .	.	1	2	.	3	1	.	21	23	1	40	.	.
Total, . . .	4	18	28	24	74	14	55	403	482	41	2,201	23	1,549

\* Six other places occupied a part of the year, congregations not formed.

## PROTESTANT COMMUNITIES AND SCHOOLS.

STATIONS AND OUT-STATIONS.	Protestants.			Schools.							
	Number of males.	Number of males over 20 years.	Whole number of Protestants.	Common schools.	Male pupils in do.	Female pupils in do.	Total pupils in do.	Pupils in theological or high schools.	Pupils in girls' boarding school.	Other adults receiving instruction.	Whole number of pupils.
<i>Arabkir</i> , . . . .	200	95	350	3	69	64	133	.	.	10	143
Malatia, . . . .	20	10	30	2	90	33	123	.	.	12	140
Gaban Maden, . .	35	18	42	1	50	8	38	.	.	5	43
Mashkir, . . . .	49	28	85	1	16	11	27	.	.	.	27
Shapik, . . . .	40	19	89	1	12	6	18	.	.	.	18
Egin, . . . .	42	18	70	2	25	15	40	.	.	6	46
Divrik and Sinjan, .	32	12	56	1	20	14	34	.	.	.	34
Agn and Vank, . .								.	.	.	
<i>Bitlis</i> , . . . .	*	*	*	1	22	.	22	6	.	9	37
Moosh, . . . .	*	*	*	1	8	.	8	.	.	.	8
<i>Diarbekir</i> , . . . .	315	174	520	4	68	40	108	.	.	.	108
Cutterbul, . . . .	75	30	120	1	20	10	30	.	.	.	30
Hinee, . . . .	25	15	65	1	12	4	16	.	.	.	16
Chermook, . . . .	20	12	30	1	12	5	17	.	.	.	17
Hazro, . . . .	9	6	9	.	.	.	.	.	.	.	.
<i>Erzroom</i> , . . . .	32	14	72	2	60	53	113	.	.	.	113
Trebizond, . . . .	47	19	100	1	36	18	54	.	.	5	59
Chevermeh, . . . .	65	15	112	1	37	14	51	.	.	6	57
Heramik, . . . .	29	11	62	1	9	4	13	.	.	6	19
Erzingan, . . . .	2	2	5	.	.	.	.	.	.	.	.
Melekan, . . . .	.	.	.	1	6	.	6	.	.	.	6
<i>Kharpoot</i> , . . . .	113	50	216	4	44	58	102	32	36	40	210
Bizmeschen, . . . .	12	5	18	1	22	3	25	.	.	6	31
Chemishgezek, . .	3	3	3	.	.	.	.	.	.	1	1
Choonkoosh, . . .	69	50	101	2	45	22	67	.	.	23	95
Geghi, . . . .	32	21	44	1	20	8	28	.	.	35	63
Haboosi, . . . .	30	19	62	1	13	2	15	.	.	10	25
Heusenik, . . . .	16	10	18	1	29	16	45	.	.	24	69
Hoghi, . . . .	25	10	43	2	30	20	50	.	.	32	82
Hulakegh, . . . .	88	44	170	1	24	10	34	.	.	20	54
Iehme, . . . .	70	33	114	1	30	10	40	.	.	20	60
Mezereh, . . . .	23	9	47	1	.	6	6	.	.	8	14
Palu, . . . .	29	17	49	2	25	7	32	.	.	16	48
Perchenj, . . . .	61	22	75	1	35	7	42	.	.	40	82
Shukhaji, . . . .	24	16	34	1	10	7	17	.	.	14	31
Yeghiki, . . . .	1	1	1	1	6	1	7	.	.	4	11
<i>Mardin</i> , . . . .	85	42	90	1	15	10	25	9	.	.	34
Sert, . . . .	.	.	.	1	10	.	10	.	.	.	10
Hassan, . . . .	.	.	.	1	15	5	20	.	.	.	20
<i>Mosul</i> , . . . .	65	32	65	2	20	8	28	.	.	.	28
Totals, . . . .	1,784	882	2,967	51	945	504	1,449	47	36	357	1,889

\* Not reported.



months there, not without promise of good. The Armenians refusing a place of burial for a young Protestant helper who died there, the Pasha ordered a place to be set apart as a Protestant burying-ground,—the only instance known of thus anticipating a Protestant congregation.

The Theological Training Institution at Kharpoot, sent forth its first class of young men in November, numbering eighteen. Eight of these were formally licensed to preach the gospel, and nearly all the rest are employed as catechists and teachers, occupying out-stations permanently, which were before only occupied temporarily. Some, no doubt, will soon be ordained as pastors of churches in their respective fields, giving beautiful promise of the result at which the missionary work aims, viz. : the establishment of a church and ministry in every district. Mr. Allen, the principal of the Seminary, writes :

“We have sent forth these young men, with the hope that most of them will prove valuable laborers in our Master’s vineyard. With one or two exceptions, they appear to be men of good Christian spirit, though they are by no means perfect. If any one thing has occupied our thoughts or efforts more than another, it is this, to impress on their minds the fact, that they were preparing themselves not to take positions of ease and luxury among their people, but, while entering upon a work than which none is more important or more honorable, were yet to look forward to no other than a life of hard labor and of self-denial. We do not care to educate any one who has not the simple, earnest desire to devote his life to Christ’s work.”

This increase of laborers is the more welcome because of the very general increase of the size as well as the number of congregations. This is the result of the gradual diffusion of light and knowledge, through the dissemination of the Scriptures, the superiority of Protestant schools, and the influence of Protestant example, enlisting the conscience, and so compelling conviction, and oftentimes winning the heart. Evidence is here and there afforded, that even Moslem minds observe the difference between Protestantism,—as a system of morality at least, if not of religion,—and the religion of the corrupt Oriental churches. At the “First National Exhibition of the Products and Manufactures of Turkey,” held in Constantinople in 1863, two Protestants were selected by the authorities, from the merchants of Diarbekir, to be the agents in charge of the large contributions from the great Pashalik of Koordistan.

The influence of social meetings for the study of the Scriptures has been so felt, that to counteract it, the ecclesiastics of the nominally Christian churches have, in self-defense, resorted to the expedient as a counter-fire. But the result has been a *fire* indeed—an exemplification of Jeremiah xxiii. 29. “Is not my word like a fire? saith the Lord.” To keep their people from attending Protestant readings, the Armenians in Malatia,

says Mr. Richardson, "appointed a meeting for every evening in the week, in each of the twenty-four wards of their part of the city. It was designed to have the Scriptures and the church books in the ancient language read, in these assemblies. But the people insist on having the Bible, and the Bible alone, and that too in the modern vernacular. So, every night, the blessed Book of God, in the language they all understand, is attentively read and commented on, in twenty-four assemblies of from forty to sixty persons, in this hitherto benighted and besotted city."

And of deeper interest and still greater importance is the fact, that the native Protestants themselves, in many places, have awaked to a livelier sense of their duty and privilege in respect both to the sustaining of their own institutions, and to missionary efforts for those about them. In nearly all the central stations, the communities are taking upon themselves, in greater or less degree, the support of their pastor or preacher, and are beginning very generally to relieve the Board of the entire expense of the schools. And never was there so much of a missionary spirit manifested as during the last twelve months. From the cities, the neighboring villages are being systematically visited, especially on the Sabbath; and this spirit is spreading to the out-stations. They, also, are beginning to assume the responsibility of caring, to some extent, for the villages in their vicinity. This spirit is spoken of "as giving new life and energy to the various agencies which the missionaries employ."

Missionary societies are being formed for the dissemination of the Scriptures, and to send out some of their number to labor as colporters or as preachers. In one of the out-stations of Kharpoot, "even the boys in the school have an Evangelical Society. On Saturdays they meet by themselves, have prayers and singing, and the reading of a tract. The next day they go out two and two to the houses of the Armenians, among those who never come to the chapel, and ask the privilege of reading a chapter from the New Testament. This is seldom, if ever, refused. As they are children, they find a hearing often when older persons would not. Sometimes, too, they close with prayer." In Diarbekir, a Boy's Missionary Society, besides making personal efforts, has defrayed the expenses of supplying a large Armenian village, nine miles distant, with a Scripture reader each Sabbath. Another like association among the men, pays seven-eighths of the salary of a helper sent to Hazro. And more lately, an open door being found in a village almost despaired of, near the city, the native brethren have hired a house, and each Sabbath send some of their own number to spend the day as Scripture readers. A

similar zeal has been manifested at Bitlis, where a number of young men, studying at their own charges, are fitting themselves for greater usefulness in this way.

Some, however, of the young men in the Kharpoot Seminary have felt unwilling to exercise the self-denial necessary with the very limited allowance from the Board, and have returned to their homes; while a few of the graduating class preferred to enter secular business, rather than accept the small salary necessitated by the straitened funds of the Board. An opportunity has thus been afforded the young men to prove what manner of spirit they are of, and it has not been without its advantages. In Hinee, one of the oldest out-stations of the mission, the work has seemed to retrograde, mostly in consequence of the disaffection of the native preacher, who afterward, for a time, gave his influence to the church organized in Diarbekir by a native of the place, ordained as Priest by Bishop Gobat of Jerusalem. He denies that American missionaries have a right to administer Christian sacraments, and opposes their teachings in the most fundamental points of the gospel. His influence has been productive of evil; but it is on the decline, and unless he is largely supplied with funds from abroad, his work will be likely to come to nought.

At most of the stations there has been a manifest increase of interest and numbers in the common schools, which may be, in part at least, both a cause and consequence of the larger share of the expense being borne by the people themselves. Especially has the cause of female education received a new impulse, and many more, of both girls and women, than in any previous year, are endeavoring to learn to read. Great opposition and persecution have been experienced in some places, as in Bitlis, in Sert, and in Derik. In the latter place, the priests collected and burnt the Testaments, which their people had bought.

The number of copies of Scriptures and other books sold, has been steadily increasing, aided in some cases by domestic Bible societies; and in Kharpoot, "during one month, at the beginning of 1864, about four hundred copies of the Scriptures, mostly Testaments, were sold, against five hundred and seventy-six copies during all the previous year;" and during two months, about \$350 was received from the sale of books in that station field alone.

Thus is the precious word being disseminated, and its blessed influence becoming more and more widely felt, and the mission work in consequence expanded, and new doors continually opened. And can it be wondered at that the small and decreasing missionary force, in so vast a field, calls loudly for reinforcements. When the mission was formed, four years ago, there

were twelve mission families, and now there are but nine on the ground, and one in America, although the work is all the while increasing, and the field widening.

The one missionary in Mardin, in charge of all the Arabic portion of this mission field, besides instructing, during eight months of the year, the Training School established there to educate helpers, and from which much is hoped, has been obliged, from the lack of associates, to leave his family alone in Mardin for several months, while he spent the winter with the Protestant community in Mosul. It is felt by the mission, that his work is more than one man can long endure.

The removal of Dr. Nutting to the central mission, renders it almost imperative that there be some missionary or physician to fill the place thus vacated in Diarbekir, which, with its large field, is now without a missionary, during the necessary absence of Mr. Walker and his family in America.

The missionary at Arabkir has, with his family, spent the whole of the past winter in the large city of Malatia, and it was proposed to spend each half year in the future there, alternating between the two places. But at the late annual meeting at Erzroom, the mission, feeling that the occupation of the important city of Van is at length urgently demanded, and as the young ministers at home make no response to the repeated calls for missionaries for that station, desired Mr. Richardson to remove thither, leaving Arabkir and its out-stations, with the eight feeble churches, to be cared for by the Kharpoot station. The general letter from the annual meeting says: "We have again, for the fourth year, brought to your consideration the pressing necessity for a reinforcement of our mission. We ask for four new men, and this is the least number that will satisfy our immediate wants. The arguments for this are already understood, and we need add no more, except that delays are costing our cause too dearly, in Mardin, Diarbekir, and Van."

#### SYRIA MISSION.

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck.—Six teachers, and two other helpers.

ABEIH.—Simeon H. Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—One native preacher, and two teachers.

SIDON AND HASBEIYA.—J. Edwards Ford, William W. Eddy, Philip Berry, *Missionaries*; Mrs. Mary P. Ford, Mrs. H. M. Eddy, Mrs. Magdalene L. Berry; Miss Adelaide Mason, *Teacher of the Female Boarding School*.—One native preacher.

TRIPOLI.—Samuel Jessup, George E. Post, *Missionaries*; Mrs. Ann Eliza Jessup, Mrs. Sarah E. Post.



*In this country.*—J. Lorenzo Lyons, Henry H. Jessup, *Missionaries*; George C. Hurter, *Printer*; Mrs. Catharine N. Lyons, Mrs. Elizabeth Hurter.

OUT-STATIONS. Dependent on BEIRUT,—*Kefr Shima*.—ABEIH,—*Ain Zehatta*, one licensed preacher and one teacher; *Aramun*, one teacher; *Shimlan*, one preacher; *Suk el Ghurb*, one preacher; *Bhowara*, and other places, eight teachers.—TRIPOLI,—*Hums*, one ordained preacher.—SIDON,—*Hasbeiya*, vacant; *Rasheiya*, one preacher and one teacher; *Ibl*, one teacher; *Kheyam*, one preacher; *Blaat*, one teacher; *Deir Mimas*, two helpers; *Ferdees*, one teacher; *Tibnir*, one helper; *Kana*, one teacher; *Alma*, one helper; *Bussa*.

4 stations; 18 out-stations; 11 missionaries, two of whom are physicians; 1 printer; 12 female assistant missionaries; 1 native ordained minister; 7 licensed preachers; 23 teachers; 6 other helpers.

The mission has suffered an afflictive bereavement by the death of Mrs. Henry H. Jessup. It occurred July 2, 1864, at Alexandria, whither her husband had taken her on his way to this country. After sufferings which were prolonged and severe, she expired in great peace. Mr. Jessup, having brought his motherless children to be provided for in his native land, is with us at this meeting, with the expectation of returning in a few weeks to his desolated home in Syria. Mr. Lyons is still detained in this country by the state of his health. Mr. Hurter, who for twenty-three years has labored faithfully, and with great usefulness, as printer and secular agent of the mission, finds himself, to his own regret and that of the mission, compelled by his domestic circumstances now to withdraw from the mission, and from his connection with the Board.

Mr. Berry is at Sidon. Doct. Post and Mr. Samuel Jessup have been designated to the Tripoli station. Both, however, have been necessarily absent from that field, for considerable periods, since they first went to it; Dr. Post on professional attendance on Mr. Bird at Abeih, and Mr. Jessup by events calling him to Beirut. Mr. Bird has been prostrated for several months, with a dangerous illness; but a merciful Providence has spared his valuable life, and measurably raised him up again to health. Mr. Calhoun has found it necessary to seek relief from labor for several months, and other members of the mission are worn with heavy burdens.

The sum proposed to be raised, as an endowment for the Syrian Protestant College, having been secured, Dr. Bliss has received, at his own request, a release from his connection with the mission and the Board, and has sailed for Beirut to assume the position of President of that institution. During the last year, in the absence of Dr. Wood, he has filled his place at New York, with great acceptance and usefulness; and the Committee concur with the Syria mission and the friends of Christian education generally, in the wish and expectation of his success, in the important enterprise to which he now devotes himself.

## STATE OF THE COUNTRY.

The gratifying report made last year, under this head, can now be repeated. The administration of Daoud Pasha, the Christian Catholic Governor of Mount Lebanon, continues to be characterized by commendable justice, vigor, and liberality. The consequences are, that there is a sense of security to which the land has long been a stranger; industry and thrift begin to extend; and all the interests of society have received a new impulse. If peace shall be maintained in Europe, and foreign Protestant powers shall not prove derelict in respect to their proper influence on the councils of the Turkish Government in favor of religious liberty, the prospect will be hopeful, as never before, for the future of Syria.

The signs of progress continue to multiply. There is a new intellectual life in society, and the interest in education increases rapidly. A boarding high-school, established in Beirut by Mr. Butrus Bistany, where the charge for tuition and board is a large sum for that country, has about 150 scholars, and is wholly self-supporting. It has Greek, Maronite, Greek Catholic, Druze, Moslem, and Protestant pupils. A female boarding-school, under native instruction and government, in the same city, is also well managed, and so successful as to promise that it will soon be independent of outside aid.

## SCHOOLS OF THE MISSION.

There are twenty-five common schools, containing five hundred and forty-eight pupils. The Seminary at Abeih has thirty-three pupils,—a larger number than at any former period. Some of these are from Maronite families on the borders of the Kesswan,—the strong hold of papacy and bigotry. Five have been connected with the theological department, during the year. Of several other young men in the school, the hope is expressed that they love the Saviour, and will become useful laborers in his service. The graduates of the Seminary are scattered over a wide region of an Arabic speaking population. The last report of the Abeih station says:

“In our mission, almost all our native preachers and helpers, a considerable portion of our teachers, and our best and most reliable printers were educated, wholly or in part, here. Others of the pupils are laboring as preachers in the Arabic portion of the Armenian field, and others again in connection with various missions from England and America, in northern Syria, Damascus and Egypt. Of the considerable number who have been educated more or less in this institution, and have gone into other than missionary employments, few are known to have returned to their former sects.”

The Female Boarding School at Sidon, under the care of Miss Mason, has ten pupils. At the completion of the first year

of study, a public examination was held, at which many of the most intelligent and influential residents of Sidon were present. Such was the impression made upon them, that there was subsequently much discussion on the merits of the school, as compared with instruction given by the Jesuits and Papal Sisters of Charity; and several parents resolved to remove their daughters from the charge of the latter, and put them in the Protestant school. It was with much difficulty that they were induced to suspend, for a time, the execution of their purpose.

#### THE PRESS—TRANSLATION.

The printing for the year has been 8,000 volumes, and 9,000 tracts; making an aggregate of 6,869,000 pages, of which 4,668,000 pages are of the Scriptures, and 40,000 of tracts. The whole number of copies from the beginning, is 253,640, and of pages, about 50,000,000. The volumes of Scripture distributed, during the year, were 6,142; and of other books and tracts, 8,272.

At the end of 1863, the translation of the Old Testament had been carried by Dr. Van Dyck to the 23d chapter of Isaiah. He expects to complete his great work by the end of the present year. The portions published have been received with the highest favor by all who are not opposed to the circulation of the Word of God.

A new step, by the Jesuits in Beirut, in publishing a book against Mohammedanism, very abusive in its tone, and calculated to influence the passions of the Moslems, it is strongly suspected was undertaken to provoke the Government to a rigid censorship of all the printing presses in Syria; and thus fetter the Protestant press, very little printing having been done by the Romanists. Happily, if that was the object, it seems to have failed.

#### A NATIVE MINISTRY.

Eleven years ago, Rev. John W. Wortabet, now connected with the Scotch United Presbyterian mission to the Jews, in Aleppo, received ordination from the members of the Syria mission of the Board. No second case of formal induction into the gospel ministry has since occurred, until the present year. On the 10th day of May, Mr. Sulleba Jerawan was ordained at Abeih. He had pursued a four years' course of study in the Seminary, in a manner most satisfactory to his teachers, and had proved himself faithful and efficient for some time, as a teacher and preacher. He is expected to occupy the important field of Hums and its vicinity. Mr. Eddy writes: "We all rejoiced to give again to these native churches a pastor from among themselves, and look upon him with gratitude and joy, as the first

fruits of many years of labor and prayer for this end, and with hope, as the forerunner of many others to be thus consecrated. Indeed we are expecting to attend a second ordination this autumn." The Board will participate in this satisfaction and hope. Progress in the all important matter of bringing forward a native ministry, is much to be desired in Syria.

#### THE STATIONS.

The mission chapel at Beirut has become too small for the growing congregation, and a much larger church edifice must soon be provided. Good attention is given to the preaching of the word. The church numbers thirty-one members, of whom twelve are females. Former difficulties have passed away, and six persons have been added on profession of faith, of whom three are heads of families, and men of influence. The Native Missionary Society has had a year of prosperity,—its receipts increasing and the interest sustained. The native missionary of the Society, in Hums, remained there until November 1, when he went to Abeih, to complete his theological studies under the charge of Mr. Calloun. A colporter was supported in Hasbeiya, and members of the Society kept up a regular religious service at Kefr Shima. The Society has also paid the salary of the keeper of the new book magazine, on the public square in Beirut; its meetings are largely attended, and the monthly Missionary Herald prepared for it, in Arabic, has a circulation of several hundred copies.

The church at *Abeih* has thirty-nine members, of whom nine are females. The Seminary students constitute an important part of the Sabbath congregation. The station report, speaking of a Druze Seminary in that place, says: "Both the instructors are Protestants, and received their education in our Seminary. The students often visit us, and many of them have been in the habit of attending our Sabbath services. This, however, was remarked, and made the ground of opposition to the institution, and the result has been that we see them no more in our chapel; but we cannot avoid entertaining strong hopes in regard to the good effects of the education they are receiving."

In *Ain Zehalta* a substantial stone church building and school house have been erected—the first Protestant church edifice on Mt. Lebanon.

The associated churches of *Sidon* and *Hasbeiya*, contain six members in Sidon, ten in Hasbeiya, six in Rasheiya, and six in Ibl. A church has been formed in Kheyam, of eleven members, and one person in Blaas, and three in Deir Mimas have been admitted to the Lord's table. Seven persons have been admitted into church fellowship at Alma. An efficient system of evan-



gelization is carried on in the wide and important field of this station, by the agency of three licensed native preachers, five teachers, and four other helpers. The disposition to embrace Protestantism for worldly reasons has greatly diminished. In the sifting process which has been going on, some individuals and places that once gave encouraging promise, have disappointed the expectations that were formed; but a more true and spiritual apprehension of what evangelical religion is, is being spread abroad, and fruit is reaped, to the praise of God's saving grace.

#### GENERAL REMARKS.

In connection with what is said above, on the condition of Mt. Lebanon, the following extract from the last report of the Abeih station deserves consideration.

"While it is true that the government of the mountain was never better, and we are free to open schools wherever parents dare send their children, it is no less true that the Protestants are a small and hated minority. Providence has made the Druzes a wall of defense, for the present. To them, under God, is it due, that we pursue our labors on this mountain. The purely papal districts, we are not yet able, directly, to reach. In the villages where we have schools and there is a mixed population, the children of papists generally attend. The Maronites are the dominant sect, and ride on the crest of the wave. These are the halcyon days of the cowl and the mitre. Politicians and time-servers are aware of the fact, and trim their sails accordingly. 'The prophets prophecy falsely, and the priests bear rule by their means, and the people love to have it so.' But the Lord reigneth, and we are astonished as we see to how great a degree he maketh even our enemies to be at peace with us. The school, the seminary, the press, the pulpit, are unfettered."

#### NESTORIAN MISSION.

OROMIAH.—Samuel A. Rhea, Benjamin Labaree, *Missionaries*; Mrs. Sarah Jane Rhea, Mrs. Elizabeth W. Labaree; Miss Mary Susan Rice, *Teacher in the Female Seminary*.—Three native preachers, and four teachers.

SEIR.—Justin Perkins, D. D., Joseph G. Cochran, *Missionaries*; Mrs. Deborah P. Cochran; Miss Harriet N. Crawford, *Teacher*.—Two native preachers, and three teachers.

MOUNTAIN DISTRICT, but residing at Seir.—John H. Shedd, *Missionary*; Mrs. Sarah J. Shedd.

*Returning to Persia*.—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Mrs. Sarah P. Coan.

*In this country*.—Mrs. C. B. Perkins, and Mrs. Catharine M. Wright.

OUT-STATIONS.—*Ada*, one native preacher, one catechist, and one female teacher; *Aliabad*, one native preacher, who is also a teacher; *Alkai*, one native preacher, who is also a teacher; *Alhaj*, one native preacher; *Anhar*, one native preacher; *Ardishai*, one native preacher, and one teacher; *Armoot Aghaj*, one native preacher, who is also a teacher; *Charbash*, one native preacher, and

one teacher; *Cowsy*, one native preacher, who is also a teacher; *Degala and Irawa*, two native preachers, and one teacher; *Dizza Takka*, one native preacher, and one teacher; *Ekee Aghaj*, one native preacher; *Gavalan*, one native preacher; *Geog Tapa*, one native preacher, and two female teachers; *Gulpashan and Kara Galoo*, two native preachers, and two teachers; *Kara Aghaj*, one native preacher, who is also a teacher; *Nazee*, one native preacher; *Saatloo*, one native preacher; *Saralan*, one native preacher; *Shemshigean*, one native preacher; *Sheerabad*, one native preacher; *Supergan*, one native preacher, and two teachers; *Takka*, one native preacher; *Wizierawa*, one native preacher, and one teacher; *Yengaja*, one native preacher; *District of Sooldooz*, two native preachers; *District of Tergawar*, two native preachers, and two teachers; *District of Gawar*, four native preachers, and two teachers; *District of Amadia*, four native preachers; *District of Salmas*, three native preachers; *Districts of Bass, Jeloo, and Tekhoma*, eleven native preachers.

3 stations; 33 out-stations; 7 missionaries, one of them a physician; 9 female assistant missionaries; 58 native preachers, at stations and out-stations; 1 catechist; 23 teachers.

Dr. Wright and Mr. and Mrs. Coan sailed from New York, June 18th, on their return to the mission. Dr. Wright was accompanied by his eldest daughter, but leaves the rest of his family in this country. She is expected to find employment among the Nestorian females, with whose language she is well acquainted.

#### THE PROGRESS.

More than thirty years have passed, since Dr. Perkins received his instructions from the Prudential Committee, in the chapel of the Andover Seminary. Strictly speaking, Messrs. Smith and Dwight were the pioneer missionaries to the Nestorians, for it was their visit to Oroomiah, in the year 1832, which brought this field to the knowledge of the churches. Dr. and Mrs. Perkins were the first to occupy the ground. Five of the twenty male and seven of the twenty-four female associates, who have since joined the mission, have died; and five male members of the mission, and nine females have, from various causes, been obliged to retire from the field. There remain in the mission seven male and nine female laborers.

During this time, the Nestorians and Koords, the plain of Oroomiah and the strange, wild mountains of Koordistan, have become familiar to us. The vast unknown of men and things, in the regions where the first races of men had their abode, is now well known. A great and needful work of exploration has been performed. So far as knowledge of our field and work is concerned, many a valley has been exalted, many a hill brought low. We know the number of the enemy, his strong posts, and most assailable points. This is indeed preliminary work, but it is indispensable, and no small share of what is involved in the conquest of the country for our Lord and Saviour.

Nor, considering the obstacles to be overcome in first measures, has the progress been small in subduing the people to Christ. Though there are but seven missionaries now on the ground, they have the efficient co-operation of about sixty Nestorian preachers from among the graduates of the Mission Seminary. The nine missionary females rejoice to know, that scores of pious young women, from the Female Seminary, are abroad as wives, mothers, and teachers, doing a work perhaps not second in importance to that of the pious graduates of the other school. There are also the many other hopeful converts.

Such are the peculiarities of the Nestorian church, that we still act on the hope of being able to reform it as a church, and hence no separate churches have been formed. But there must be some method of recognizing the Lord's people, and of giving to the truly pious that moral power which results from associated action. Hence the hopeful converts, after careful examination, and confession of their faith, have been induced to unite together, in different places, in celebrating the Lord's Supper. The number reported at the close of 1862, was 476, and 53 were received to the communion during the last year, making the whole number, 529. These form a score of communities, and are virtually as many churches, though not formally severed from their old ecclesiastical connection.

In estimating the progress of the mission, we should not overlook the reducing of the spoken Syrian language to writing, the translation of the Holy Scriptures into that language, and the multiplication of books, to the extent of 79,300 volumes, and more than sixteen millions of pages.

We should also notice the seasons of gracious outpouring of the Holy Spirit—as many as eleven or twelve—in each of the two Seminaries. The influence was extended into many of the villages, and among the masses of the people. The character of these revivals has not been less remarkable, than their number. “They have reminded me,” says Dr. Perkins, “of the purest and most pungent revivals that I have ever witnessed in America.”

#### DEATHS.

One of the most useful members of this mission finished her course during the past year. Miss Fidelia Fisk, well known as for a long time the principal of the Female Seminary, died at Shelburne, Mass., her native place, on the 26th of July. It may be said of Miss Fisk, that the admirable finish and balance of her intellectual powers, the high sanctification of her emotive nature, and her consequent great usefulness in the kingdom of Christ, make her life deserving of a permanent memorial in our churches. Many will be the voices of lamentation as the

tidings of her death reach her former pupils on the plain of Oroomiah, and in the glens and fastnesses of Koordistan.

The families of Mr. Shedd and Mr. Labaree have each been afflicted by the death of a child. The mission and the Nestorian church have also been bereaved of prominent native brethren. Malek Agha Beg, long a pillar in the church at Geog Tapa, was removed in the autumn of last year. Near the close of the year, (December 6th,) occurred the death of the Nestorian bishop, Mar Elias; one of the most remarkable of the Christian men which Asia has produced in modern times. An interesting account of him may be found in the *Missionary Herald* for May last. In April, Deacon Joseph of Degala was also called away. "His well-balanced mind, his fine scholarship, the solidity of his Christian character, his many remarkable and excellent traits, his eminent services in connection with the press, and especially the very important assistance he rendered in translating the Scriptures of the Old Testament from the original Hebrew, all contributed to endear him greatly to the mission."

#### PREACHING AND HEARING.

The gospel is more widely proclaimed than at any former period. The sixty preachers have as many congregations on the Sabbath, scattered widely, like so many beacon lights, among a hundred thousand Nestorians. The average number in attendance exceeds three thousand, and the number is increasing. "This agency of sixty Nestorian preachers," says Dr. Perkins, "is a mighty and most precious instrumentality for the evangelization of these dark regions. Were all as devoted as some of them are, we might look for a great and speedy ingathering of the harvest; and as it is we are much encouraged."

The "week of prayer," at the opening of the present year, was observed by the Nestorian Christians with great interest and solemnity.

"Two or three services a day were held in all of the villages where we have helpers, and in many of them, the greater part of the week was kept as a fast. The zeal of the helpers and communicants was greatly stimulated by large congregations of the unconverted, in constant attendance upon all the exercises, testifying by their manner and words, to the impressiveness of the occasion. Not a few kept fast with the brethren, abstaining from food the whole day, until sunset. It was delightful, in going from village to village, to see this new aspect of things, and to preach to these large and deeply attentive congregations. For many years there has not been such a wide-spread interest in the gospel, such solemn, thoughtful attention to the words of life. In many places, the number who listen to preaching on the Sabbath is doubled or trebled, and there is scarcely a place where there is not a large increase."



There was great encouragement, last spring, for preaching on the plain of Oroomiah. The brethren found abundant evidence in their tours, that God was working with them. In every village they found inquirers, in all stages of light and interest, and large and deeply attentive assemblies. The native brethren were, as a general thing, spiritually minded, and it was hoped that the number of those who had been truly converted during the winter was not small. The two Seminaries, as usual, shared in the blessing.

#### ARMENIANS AND MOHAMMEDANS.

A hopefully pious and promising young Armenian has entered the Seminary. He is from the Nestorian quarter of Geog Tapa, and speaks Syriac well. An Armenian school has been opened there, and the children pay a small price for the books and fuel. The two Armenian evangelists are generally well received, and one of the helpers at Salmas is much encouraged by the increase of his congregation, and the gathering of pupils to read. In the old town of Salmas, the small girls' school has been again broken up, and a fine imposed upon the mothers. At Tabreez, a good beginning has been made in the sale of Armenian books; and it is thought that the time has come when that "great mart of all northern Persia might and ought to become a missionary centre of vast importance."

The gospel is gradually gaining upon the attention and interest of the Mohammedans. Now and then a Mussulman from the surrounding villages applies for baptism.

#### MOUNTAIN NESTORIANS.

Mr. Shedd is specially devoted to the Nestorians in the mountains of Koordistan. In the year now under review, he made two tours. On the first, he crossed the mountains, going as far as Mosul. This, which occupied two months, was commenced March 19th of last year; and from Oroomiah to Amadia, the way was nearly all traversed on foot, in native snow-shoes and moccasins, with much fatigue and exposure. The return was when spring had clothed the mountain valleys with beauty. At Mosul, Mr. Shedd had the advantage of a conference with Mr. Williams of Mardin; and also with Mr. Rassam, the English Consul. The second tour was in the autumn, and extended as far as Tiary. The interesting particulars of these tours may be found in the *Missionary Herald* for December and August last. He thinks the mountaineers appear best in their homes. Among the practical results of his visit, he mentions, "four very promising candidates for the seminaries at Oroomiah,—two young men and two young women,—all from the Patriarch's connec-

tion. One of the young men is quite enlightened. I may mention a statement of his, that half the people of Kochanis, and most of the men of understanding in the mountains, really believe that the light and the truth are with us. His advantages for knowing whereof he affirmed, give the remark some importance. We never have seen among the Nestorians, girls who were thirsting for an education as the two candidates in Kochanis. They were willing to go on foot, to go in poverty, and not see their friends for years, if we would only receive them into the school. We, of course, were but too glad to find such girls in the mountains, whence very few have as yet come to Oroomiah to be educated."

The mountains must be cultivated chiefly by native laborers. The following tabular view will give some idea of the work in its present incipient state—for in some important respects that is still its condition.

OCCUPIED DISTRICTS.	No. of Christian villages.	Estimated Christian population.	When first occupied by helpers.	No. of helpers the past year.	No. of villages visited by preachers the past year.	No. of villages with stated congregations.	No. of persons in congregation.	No. of Sabbath schools.	No. in Sabbath schools.	No. of regular day schools.	No. of scholars.	No. reached by family visitation.	No. of communicants.	No. of candidates.
Gawar, . . .	6	4,000	1852	4*	20	5	88	3	42	2	21	550	20	2
Tekhoma, . .	6	250	1856	4	6	3	55	2	25	10	250	7	1	1
Amadia, . . .	6	300	1857	2	5	3	55	1	25	1	8	100	4	9
Rakan, . . .	3	300	1861	1	3	1	15	1	8	1	5	50	1	1
Nerwa, . . .	4	300	1862	1	3	1	10	1	7	1	5	50	1	1
Jeloo, . . .	1	300	1862	4	9	2	90	2	75	1	28	560	9	2
Berwer, . . .	1	300	1863	2†	10	1	35	1	25	1	3	100	1	1
Total, . . .	31	12,000		18	56	16	348	11	207	4	80	1,660	42	15

\* One of these was employed for only the winter months.

† One of these was employed for the winter by the native contributions of Gawar.

Several interesting cases of hopeful conversion have occurred. The greatest advance during the year was in the district of Amadia. At the place where the helpers reside, the priest of the village is a brother in Christ, a real pillar to the cause.

The annual mountain conference was held at Gawar, in the summer, and was attended by all the helpers, and by several other communicants. "A variety of questions relating to our work passed under review, in essay, report, and free discussions. The native brethren are sanguine respecting the future, and for the most part are thoroughly in earnest. The one dark cloud upon the horizon is the occupation of Amadia by French monks."

Mr. Shedd and Mr. Labaree, with their families, spent the summer of 1863 at Gawar, and made very useful preaching excursions in the neighboring regions. The former gives this

striking description of the discouraging and hopeful sides, as they are presented to his view, by the mountain field.

"The character of the people,—with all credit to their estimable qualities,—is very feeble, unreasonable, and lawless. They are poverty-stricken; expect every thing to be done for them; and lack self-respect and self-reliance. Their interest in spiritual things is usually united with the hope of temporal benefits. The missionary is constantly importuned for aid, such as it is not in the scope of his work, much less in his power to grant. Another very serious obstacle is lack of government, in most of the districts. Feuds between districts, feuds between villages, quarrels and struggles between petty chiefs and clans, as to who shall be greatest, in many places leave very little opportunity for the gospel of peace. But there is a hopeful side;—the great preparatory work that has been done; the general friendliness of the people; the growing influence of our helpers. Yet this is still, emphatically, a work of faith. Unless the Lord build the city, they labor in vain who build it. The real ground of hope in the case is, that God is working by his Spirit and his providence. During the past year, he has turned difficulties into triumphs. We will trust him for the future."

The English Government continues, as heretofore, to manifest a friendly interest in the oppressed Nestorians. Mr. Taylor, English Consul at Diarbekir, was sent last spring through the Nestorian districts of Koordistan, to ascertain their grievances, and report to the Ambassador at Constantinople; and Mr. Glen, a Christian man, attached to the British Embassy in Persia, spent several months on the plain, for a similar purpose;—with how much good effect, is as yet unknown.

## SOUTHERN ASIA.

### MAHRATTA MISSION.

BOMBAY.—Henry W. Ballantine, *Missionary*; Mrs. Lizzie L. Ballantine.—One native pastor, and two helpers.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen.—One native pastor, and eighteen helpers at the station and out-stations.

RAHMOORI.—Amos Abbott, *Missionary*; Mrs. Anstice W. Abbott.—One licensed preacher, and nine helpers.

KHOKAR AND PIMPLUS.—William P. Barker, Henry J. Bruce, *Missionaries*; Mrs. H. P. Bruce.—One native pastor, and nineteen helpers.

WADALE.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—Two licensed preachers, and thirteen helpers.

SEROOR AND KOLGAUM.—(In charge of Mr. H. Ballantine.)—One native pastor and eleven helpers.

SATARA.—Sendol B. Munger, Samuel C. Dean, *Missionaries*; Mrs. Sarah S. Munger, Mrs. Augusta E. Dean.—Four helpers.

SHOLAPOOR.—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One licensed preacher, and three helpers.

MALCOM PETH.—Mrs. Mary L. Graves.

*Station not known.*—William W. Chapin, *Missionary*; Mrs. Catharine J. Chapin.

*In this country.*—William Wood, Lemuel Bissell, *Missionaries*; Mrs. Mary E. Bissell.

OUT-STATIONS. Connected with AHMEDNUGGUR,—Shendee, Wadgaum, Lonee, Parner, Nagapoor-Wadgaum, Agadgaum, and Joor.—RAHOORI,—Shingrdy, Wambooree, Kendal, Gahoo, Dewalalee, and Khadamba.—KHOKAR and PIMPLUS,—Pancheagaum, Khirdee, Pathray, Satral, Padhegaum, Kolhar, Belapoor, Gondhawanee, Bhokar, Taklee, Bherdapoor, Khanapoor, Shirdee, Sawalyavikar, Astagaum, and Kopergaum.—WADALE,—Newasse, Chande, Shingave, Mirce, Pimpulgaum, Dedgaum, Bhende, Sooregaum, Khospooree, Sonai, Kharawandee, and Karazgaum.—SEROOR,—Kolgaum, Wadegauchan, Baboordee, Simpungaum, Roocè, Shirasgaum, and Ghogarguum.—SHOLAPOOR,—Barsee, Koombharce.

10 stations; 50 out-stations; 13 missionaries; 12 female assistant missionaries; 4 native pastors; 4 licensed preachers; 79 native helpers.

Mr. and Mrs. Hazen sailed from Boston, January 7th, on their way to India, to resume their missionary labors. They were accompanied by Mr. and Mrs. William W. Chapin, who went out as new laborers. They reached Bombay on the 18th of May. Mr. and Mrs. Bissell, after more than twelve years of labor in India, have found it necessary to visit America to recruit their failing health. They left Bombay on the 14th of December, 1863; reached New York, April 4th, and hope to return to their work in India after a brief stay in this country.

The mission has been deeply afflicted by the death of Mrs. Barker, wife of the missionary at Pimplus; and also by the death of Harripunt, pastor of the first church at Ahmednuggur. Both of these deaths occurred in January of the present year. Mrs. Barker had been in the mission ten years, and by her amiable character had endeared herself to all who knew her. Mr. Barker had just removed, with his family, to Pimplus, where a new station had been taken under circumstances of peculiar interest. An English friend of the family and of the mission, had built a dwelling house and chapel there, at his own expense, and presented them as a gift to the mission. It was Mrs. Barker's wish to live there, and teach the women of that district, as she had those at Khokar, the blessed truths of the gospel. But twelve days after she reached her new home, the Saviour called her to a mansion he had prepared for her above.

Harripunt had been connected with the mission twenty-seven years, first as teacher of a school, then as a catechist, and in 1848, he and Ramkrishnapunt were licensed to preach the gospel. Six years later, during the visit of the Deputation, these two persons were ordained as pastors of the first and second churches at Ahmednuggur. This relation, in the case of Harripunt, continued till his death; though for the last three years he had



labored most of the time as an evangelist. In the account of his death it is said: "He was a man of strong character, firm in his purpose, never vacillating, and always ready to do battle for the truth. He was well adapted to converse with those who did not believe in Christianity, whether bigoted, orthodox Hindoos, or educated deists."

## CHURCHES.

The statistics of the churches for 1863 are given in the following table. No new church was organized, and the additions to the twenty-two existing churches were less than in some previous years. Forty persons were received on profession of their faith, but fifteen were excommunicated, and other fifteen were removed by death, so that the numerical gain was on the whole small. The number of children baptized during the year was forty-nine, and the whole number of baptized persons, including adults and children, at the end of 1863, was one thousand and ninety-five. The number of villages in which these Christians are residing is about the same as last year, one hundred and fourteen.

CHURCHES.	Members, January 1.	Received on profession.	Received by letter.	Dismissed to other churches.	Excommunicated.	Died.	Members, Dec. 31.	Children baptized in 1863.	Baptized children rec. to communion.	Number of baptized children, Dec. 31.
Bombay, . . . . .	26	3	3	.	1	2	29	2	1	16
Ahmednuggur, 1st, . . . . .	113	13	.	4	.	2	120	7	.	82
" 2d, . . . . .	37	.	.	2	.	.	35	5	.	19
Seroor, . . . . .	30	3	.	.	.	.	33	4	1	37
Khokar, . . . . .	66	1	2	3	3	4	59	6	1	91
Shingvay, . . . . .	23	.	.	.	.	.	23	2	2	16
Chande, . . . . .	42	4	2	2	1	.	45	4	2	35
Lonee, . . . . .	11	.	.	.	.	1	10	1	.	6
Kolgaum, . . . . .	17	3	.	.	.	.	20	1	2	15
Dedgaum, . . . . .	38	3	.	2	2	.	37	3	.	34
Gahoo, . . . . .	28	.	.	1	1	.	26	1	.	12
Panchegaum, . . . . .	22	.	.	.	2	1	19	4	.	17
Kendal, . . . . .	23	.	.	.	.	.	23	.	.	9
Wamboree, . . . . .	29	.	.	.	.	.	29	2	.	12
Shingave, . . . . .	20	1	1	.	1	.	21	4	.	10
Wadgaum, . . . . .	9	.	.	2	1	.	6	.	.	7
Satral, . . . . .	15	4	1	.	1	4	15	.	.	3
Rahoori, . . . . .	14	.	.	.	1	.	13	.	.	3
Newasse, . . . . .	16	.	.	.	.	.	16	.	.	12
Sonai, . . . . .	21	5	.	.	.	.	26	1	1	8
Padhegaum, . . . . .	14	.	3	.	1	.	16	1	.	11
Satara, . . . . .	10	.	2	.	.	1	11	1	.	8
Total, . . . . .	624	40	14	16	15	15	632	49	11	463

Mr. Bruce has become settled in the Khokar district, which

is assigned to his care. Mr. Barker takes charge of the new district around Pimplus.

The year has not been one of spiritual prosperity. "It was a year of scarcity and high prices. The poor, with every effort, could secure only insufficient food. The scarcity occupied the attention of the people to the exclusion of religious conversation and thought." The caste question continues also to agitate some of the churches, and drive away inquirers. But it is interesting to notice with what firmness the case was met in most of the churches. In one instance, a convert from the *Mang* caste was present at a dinner with his fellow Christians, and the heathen neighbors were on the watch to see who ate with him. No one kept aloof. "They had not risen from eating before the news was flying over the country, and when the Christians reached their homes, arrangements were already made to harass and annoy them. Heads of families were forbidden to enter their own houses, and compelled to spend the night outside. But in every case they were enabled to bear the indignity with patience, and there was a speedy reaction."

In another village, the heathen accused the Christians of cherishing caste feelings, and even offered to give a dinner to test the question. The church denied the charge. Soon after, the Lord's supper was celebrated at the place, and a convert from the poor *Mangs* being present, the necessary test was furnished. The villagers collected outside, and were intensely interested to see the result of the trial. It so happened that the brother of low degree sat in a position where he was first to receive the elements, and no one refused to partake after him. The town people were satisfied, and said, "This is as it should be; we are now convinced of your sincerity." A church which has thus fairly met the question a few times, reaches high vantage ground. The first test-occasions constitute the ordeal. These safely passed, there is nothing to fear, and little danger that the Christians will recede from their position.

The churches which are now passing through this trial have had a remarkable growth within the last few years. Mr. Barker, in a comparison of the statistics of the Khokar district for 1856, with those for 1863, says, "there was then one church, with thirty-three members, residing in seven villages. There are now five churches, containing one hundred and fifteen members, who reside in thirty-six different villages." In such a harvest it is to be expected that some tares will be found with the wheat. The time of trial follows, and those who came in from false motives fall away. But the sifting of these infant churches is a needful part of the process by which they become established in the faith, and faithful witnesses for Christ among the heathen.

Mr. Abbott gives an interesting account of a church which had been divided into factions, actuated by old grudges and the instigations of the heathen, but was again restored to peace and unity. A meeting was held preparatory to the communion service, at which some were overcome with emotion. Other meetings followed. "All unkind feelings were swept away. Many wept freely, confessing their sins, and took their opponents by the hand to ask pardon. The communion which followed, on the next day, was a blessed season. Christ's prayer that his people all might be one, seemed to be realized."

On the 4th of November, 1863, Kassamehai, a licentiate of the previous year, was ordained as pastor of the church at Khokar. The occasion was one of great interest. Four of the missionaries and three native pastors were present to conduct the examination and the ordination exercises; and members of ten different churches were in the large congregation, which attended. The young pastor is a convert from Mohammedanism, of eight years' standing, and is highly spoken of as a man of good attainments, of humble, ardent piety, and one who has already endured hardness as a good soldier of Jesus Christ.

#### SCHOOLS.

The schools of the mission have been continued as in past years. Some of them, on account of high prices and the extreme poverty of the people, have been small, but they were often supplemented by a class of young men who assembled for study in the evening, after their work for the day was over. When the examination of candidates for admission to the catechist's school took place, eighty persons came forward to compete for the privilege; most of whom had received an elementary education in the village schools. When we remember that the teachers of these schools are all Christians, and that they are often located in villages where there are Christian families and inquirers, but no catechist to instruct them, we can see that they are an important agency, not only among the children, but also among the adult members of the churches.

The school for catechists, at Ahmednuggur, in the absence of Mr. Bissell, had been in charge of Mr. Ballantine. In June of the present year, Mr. Hazen arrived at Ahmednuggur, and took charge of the school, in accordance with the decision of the mission. The teachers and students tendered him a hearty welcome. There were fifty boys in attendance at the close of the year, of whom twenty-five were members of the church, and fifteen others were baptized children. Eight young men were sent out from the school to labor as catechists or teachers, having completed their course of study. Thirty-three new

scholars were admitted, making the number of students the present year about seventy-five.

This school now holds an important place among the instrumentalities employed by the mission for the spread of the gospel in the Mahratta country. There is a call for more catechists, pastors and teachers, than can be supplied. Satara and Sholapur have been reinforced from the Ahmednuggur district, and their wants are such that for some years to come they may probably need helpers from this source; but they have in turn sent some students to be educated in the school. Other facts, also, show the importance of this school. While there are twenty-two churches in the mission, only four have native pastors, and for one hundred and fourteen villages in which native Christians reside, there are only seventy-nine helpers. As many of these are at the central stations, in the capacity of teachers, and often, in the districts, both catechist and teacher are stationed in the same village, probably half the villages in which Christians reside are without either teacher or catechist. This is the more to be lamented as many of the Christians cannot read. Mr. Barker states, that of seventy-eight adults, male members in the Khokar district, fifty can read; and of thirty-seven women, seventeen are readers. In six of the villages where Christians are living, there is no one of them who can read the word of God. We cannot expect that stable and self-supporting churches will be built up from such materials, unless the pastor and teacher are sent out to instruct and watch over the scattered sheep. It is therefore with peculiar satisfaction that we notice the increase in the number of students in the catechists' school, by special donations for that purpose. An enlightened native gentleman supports ten of the students, as in the previous year; an American merchant in Bombay furnished means for bringing in thirty new students from the villages; and an English officer gave \$1,100, as the nucleus of a fund, the interest of which is to be used for the support of this school.

The school for girls under Mrs. Ballantine's care, has also shared in the donations of the Christian public, and has been enlarged. It contains sixty pupils. Five of the girls were received to the church during the year. Three of the larger girls were married, to native Christians. A second Theological Class, of seven young men, began their course of study with Mr. Ballantine in May, 1863. These are selected from the whole corps of catechists and teachers employed in the mission; and the aim is to secure those who, by their energy and talents, their religious character and influence, give the greatest promise of usefulness in the pastoral office. As their term of study closes in October, they are now nearly through the second year of their course.



The Governor of Bombay, Sir Bartle Frere, being on a visit to Ahmednuggur, the missionaries called on him by invitation, when His Excellency expressed a wish to see the mission schools. The next day the school for catechists, and the girl's school, met in the mission chapel, and the Governor and his suite met them. Several classes from both schools were examined, and hymns were sung by the scholars to English and native tunes. "His Excellency expressed himself as specially gratified with the proficiency which the scholars exhibited in Scripture History and sacred Geography, and appeared to be much pleased with their singing. The Governor and members of his suite soon after sent donations to the mission. The whole served to encourage both teachers and scholars, and to show the natives with what feelings our efforts are regarded by those in authority."

#### NATIVE PASTORS.

The native pastors of the churches in Bombay and Seroor, and of the second church in Ahmednuggur, give interesting reports of their labors in connection with their respective churches. They have many difficulties to contend with; the members of their churches are scattered, and some, of whom they hoped much, have disappointed their expectations; yet they write cheerfully, and seem to be prosecuting their work with full faith in the success of the gospel. The number and character of the inquirers to whom reference is made, show that the influence of these pastors is felt by many beyond the bounds of their churches.

The missionaries have been preparing for their native pastors and churches a constitution and regulations with a view to their being associated in some ecclesiastical capacity. In preparing these, the aim was to make them simple, scriptural, and just what the pastors and churches needed. In the absence of such regulations hitherto, care has been taken, that in the forming or dissolution of the pastoral relation, and in other ecclesiastical action, the proceedings should be conducted with due solemnity. The pastors are always invited to sit with the missionaries when candidates for licensure or ordination are examined, and important parts are assigned to them in the exercises.

#### BOMBAY.

There are few cities in the world that are increasing so rapidly in wealth and population as the capital of Western India. According to a census taken in February last, the population of the island was 816,000. Mr. H. W. Ballantine joined the mission last year, and now has charge of this station. He has gained such acquaintance with the language as to take some

part in street preaching. As is usual in large cities, a difficulty is experienced in gaining access to the people, who never attend church. Mr. Ballantine says: "I find before me this teeming, intoxicated population — intoxicated with money making. There has been here, this year, such a fever for speculation as we experienced in America in 1857. It has been, and is, extremely difficult to get men to listen to so unworldly a message as ours. To bear upon the people, we have one church, to which Ramkrishnapunt ministers faithfully and acceptably; but the congregations are very small. The state of religion in the church is very low, yet there are some faithful, praying ones." Conversation with intelligent young men, who come to the house, is mentioned as one of the most promising methods of labor. Street-preaching has been maintained regularly by the pastor and others; but infidel Brahmmins often divert the preaching into vain discussions which are unprofitable to the hearers.

Mr. Hazen, who formerly labored in Bombay, and who had just returned to India, after six years absence, says:

"The most impressive thing I have yet seen in the country is, the crowds who pay silent attention to preaching in Bombay; it is so different from former days. The great improvements in the city, the crowds of cotton-laden ships, all affect me less than these gatherings to hear street preaching. There seems to be absolutely no limit to the opportunity for this kind of labor. It is not a *demand* for preaching, by no means is it a 'hunger' for the word. It is simply the *fact* that the missionary or native helper begins to read in the hearing of the people, and then they crowd around him. For such opportunity to preach Jesus without opposition we should be grateful."

#### THE WORK IN THE VILLAGES.

The missionary work in the Mahratta country has made remarkable progress in the last few years, and this success especially appears in the villages. There the gospel seems to find most ready access; the missionary can collect his most attentive audience; the school teacher is most welcome and the native convert is least molested. There, also, the work admits of indefinite extension. Around the three great centres occupied by our missionaries in the Deccan,—Ahmednuggur, Satara, and Sholapoor,—there is a wide and open door for this most useful kind of missionary effort. The field is divided into districts containing from fifty to one hundred villages each; and in some convenient, healthy locality near the centre of one of these districts, the missionary builds his house and makes his home. Four such districts, to the north of Ahmednuggur, have been occupied. The missionaries in charge of these districts are most favorably situated for the prosecution of their work. A morning or evening walk brings them to a near village. In constant intercourse with the people, there is opportunity for

“line upon line” of instruction, and the example of daily Christian life is constantly preaching. Native helpers are located in the villages about them, where there is most need or greatest promise of fruit, and can be often visited at their work by the missionary, for counsel and encouragement, or, on important occasions, can be called together at his house. This village work is the very “beau-ideal” of missionary life. To the east, south and west of Ahmednuggur, are other districts which are waiting to be occupied. They have been traversed by the missionary on tours, some catechists and teachers are located in them, some fruit has been already gathered, and in a few villages churches have been organized.

The same may be said of the districts around Satara and Sholapoor, as mission fields. “About two hundred villages,” says Mr. Dean, of Satara, “have been visited during the year, in many of which the gospel has been preached several times.” Mr. Munger strongly urges the immediate occupation of village stations around Satara. After speaking of the trials and bereavements that have attended the missionaries at Satara for fourteen years, he adds, “The work in the villages is by far more promising than that in the cities.”

#### SHOLAPOOR.

The city of Sholapoor has a population of 75,000. It was occupied by Mr. Harding in 1862, and much has been done within these two years. Preaching has been maintained in different parts of the city, and a course of lectures on the evidences of Christianity was delivered, by the invitation of some educated young men, who attended regularly, and at times a large audience was present. All the villages in the vicinity have been visited, and several tours have been made to remote parts of the district. More than 9,000 books and tracts were sold, and thus much Bible truth has been disseminated.

In January last, during the week of prayer, a church was organized at Sholapoor, containing twelve members, and in April, three persons were received, on profession of their faith. It is worthy of note, that these first fruits came from an out-station, and it is not improbable that in this district, as in others, the work in the villages may prove the most fruitful. Sholapoor, and the district around, seem to be one of the strongholds of idolatry, and this brother should not be left to labor alone in such a field.

#### ANNIVERSARY MEETING—DONATIONS.

The annual meeting of the mission and of the native Christians, in October, 1863, was an occasion of peculiar interest.

On Saturday, October 31st, the last day of the meeting, one speaker, (a native Christian) dwelt upon the importance of giving with cheerfulness and liberality to the cause of Christ. He spoke of the amount given by American and European Christians for the spiritual welfare of the people of India; of the immense sums squandered by the heathen on feasts and marriages; and of the duty of Christians to give for the support of gospel institutions. He then laid upon the table his own offering to the Lord, and others came forward, presenting their offerings or written pledges, often speaking a few words, indicating their deep feeling. Among the donations were brazen vessels and articles of apparel, and gold and silver ornaments, for the ears, neck, arms, wrists, ankles and toes, to the amount of \$25. Many of the smaller gifts were from little children. Some promised a third or a fifth of their profits in business, or a crop of grain in the field. Others pledged themselves to support a catechist one month,—three months,—six months. The whole sum given and pledged on the occasion, was \$233. "Some, in the notes sent up, begged the prayers of Christians that their sins might be forgiven, or that they might be more zealous in labors for Christ. Many were weeping for their sins, and the whole assembly was deeply affected. The Holy Spirit was there, impressing the hearts of God's people with the love of Christ."

Is there not, in these offerings and pledges, another unwritten, unspoken pledge,—that the church of Christ in India, at no distant day, will become a self-supporting church? The duty of giving for the support and spread of the gospel among themselves is distinctly recognized, and in a measure discharged. True, this movement was one of impulse, but such seasons have occurred for several years in succession; and religious principle alone could have sustained the impulse. We should expect that, in churches but recently emerged from the gross darkness of paganism, the first outgoings of benevolence would be of this impulsive kind; but as they shall grow in grace and knowledge, we may trust that the impulsive movements will assume the more satisfactory form of regular contributions, from fixed religious principle.

Donations were received during the year, from the friends of missions in the country, amounting to 13,380 rupees, and this without any appeal for aid, or special solicitation. Of this sum, 5,000 rupees were given by W. F. Stearns, Esq., of Bombay, son of Rev. Dr. Stearns, President of Amherst College. Other donations have been already noticed under the head of schools.



## MADRAS MISSION.

CHINTADREPETTAH.—Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.—One native preacher and seven teachers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native preacher and four teachers.

BLACK TOWN.—The printing establishment is within the walled city.

3 stations; 1 missionary; 1 printer; 2 female assistant missionaries; 2 native preachers; 11 teachers.

One missionary and the printer, with their families, still constitute the whole American force connected with the mission at Madras, and neither of the brethren has been able to be at his post during the whole of the year now reported. Dr. and Mrs. Winslow left Madras in April, 1863, for a temporary residence in the Neilgherry Hills, and returned in October, with health much improved. The Chintadrepettah station was left during his absence, (Mr. Hunt extending to it some supervision,) in charge of a native assistant acting as preacher, and aided by a scripture reader and a school visitor. The Sabbath preaching services, Sabbath school, Bible class, general and female prayer meetings, week-day preaching, &c., were all kept up, and our brother found, on his return, that the helper had been faithful and zealous, and that the affairs of the station generally had been well conducted. Mr. and Mrs. Hunt also found it necessary to spend about half of the year 1863 in the country. They went to the health station of the Madura mission, in the Pulney Hills. Both derived much benefit from their residence there, and Mr. Hunt thinks the climate of "our own Madura Sanitarium," much better even than that of the Neilgherries.

## CONGREGATIONS—CHURCHES—SCHOOLS.

The mission report states, that the congregations on Sabbath mornings are, at Royapuram, about thirty adults and one hundred and thirty children, [from the schools,] and at Chintadrepettah, fifty adults and two hundred children, of whom sixty-five are girls. "There are three places for out-preaching at the former station, and four at the latter, attended by a good many heathen," making, in all, nine preaching places. Seven persons were received to the church at Chintadrepettah during the year. That church now numbers sixty members, and the one at Royapuram, thirteen. Eleven schools are reported, with two hundred and forty-five male and one hundred and twenty female

pupils. What is called a "zenana" school, for females, has recently been commenced in the centre of the village at Chintadrepettah, with encouraging prospects. "It is in a pleasant hall, in the midst of high caste heathen. Twenty-seven girls of good families, have already attended, and five caste women have been in a few times." This affords the only means, at present, of direct access to such females; and it is hoped that more may be induced to meet the female missionary there, and eventually allow her to visit them at their homes.

Dr. Winslow, after mentioning, in April last, the admission to the church of some children of church members, makes the encouraging statement: "All our baptized children, as yet, on coming to years of discretion, have cast in their lot with the people of God. None have turned back to heathenism." The number of such who have thus united with the mission church at Madras, is small,—only twelve; but it may be hoped that others will follow their example. In all, about one hundred children have been baptized by the mission. Not far from one-fourth of these died in infancy, another fourth are scattered in different parts of the country, and others, at Madras, are still young.

#### PRINTING.

Mr. Hunt reports as printed during the year 1863, in all, 14,363,043 pages. Of these, there were 9,216,400 pages of Tamil, Telugu and Hindostanee Scriptures, and 3,566,300 pages of tracts. A pocket edition of the Tamil Bible has been completed, (3,000 copies,) and there is quite a demand for it, in fine morocco binding, by native Christians. Dr. Winslow's Tamil and English Dictionary gives great satisfaction. The sales have been sufficient to meet his liabilities, and there remain more than seven hundred copies to be sold on account of the Board; but "the first demand having been supplied, the sales are now slow."

#### MADURA MISSION.

MADURA.—John Rendall, *Missionary*; Nathan L. Lord, M. D., *Missionary Physician*; Mrs. Jane B. Rendall. Mrs. Laura W. Lord.—One native pastor, twelve catechists, two readers, three teachers in boarding school, five schoolmasters, and one schoolmistress.

DINDIGUL.—Edward Chester, *Missionary*; Mrs. Sophia Chester.—One native pastor, five catechists, one reader, and seven schoolmasters.

TIRUMANGALAM.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—One native pastor, ten catechists, one reader, five schoolmasters, and two schoolmistresses.

TIRUPUVANAM.—(In charge of Mr. Capron.)—Three catechists, three schoolmasters, and one schoolmistress.

MANDAPASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Four native pastors, eighteen catechists, nine readers, and seven schoolmasters.

MELUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists, and five schoolmasters.

PERIAKULAM.—(In charge of Mr. Noyes.)—One native pastor, four catechists, three schoolmasters, and one schoolmistress.

BATTALAGUNDU.—George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn.—Six catechists, one reader, six schoolmasters, and one schoolmistress.

MANA MADURA.—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.—Two catechists.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Three catechists, three readers, two schoolmasters, and one schoolmistress.

SIVAGUNGA.—(In charge of Mr. Capron.)—Two catechists.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers in the Seminary, and one schoolmaster.

KAMBAM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Seventeen catechists, eight schoolmasters, and two schoolmistresses.

USALAMPATTI.—(In charge of Mr. Chandler.)—Five catechists.

*In this country.*—James Herrick, Edward Webb, *Missionaries*; Mrs. Elizabeth H. Herrick, Mrs. Nancy A. Webb and Mrs. Harriet L. Scudder.

14 stations; 13 missionaries,—one a physician; 14 female assistant missionaries; 8 native pastors; 92 native preachers and catechists; 17 readers; 7 teachers in seminary and boarding school; 52 schoolmasters; 9 schoolmistresses.

Mr. and Mrs. Lord sailed from Boston, July 1st, 1863, and reached Madras, after an unusually protracted voyage, December 7th. Mr. and Mrs. Chandler sailed from the same port, November 30th, returned to Boston on account of injury sustained by the ship in a storm; sailed again January 20th, and reached Madras on the 20th of April. Mr. Herrick and family left India on the 27th of January, and arrived in this country, May 30. After a residence of eighteen years in that climate, the health of both required a temporary change. Mr. Webb, who visited this country a few years since on account of impaired health, has been obliged, greatly to his own regret and that of the mission, to return again from the same cause. He left Madras, February 20, and reached the United States in July.

#### STATISTICS.

The most important statistics of the mission are presented in the following tables:

## HELPERS AND SCHOOLS.

STATIONS.	Native Assistants.							Station and Village Schools.						
	Pastors.	Catechists.	Readers.	Teachers in seminary.	Do. in boarding school.	School masters.	School mistresses.	Total assistants.	Number of schools.	Christian boys.	Christian girls.	Heathen boys.	Heathen girls.	Total of scholars.
Battalagundu,	. 6	1	.	.	.	6	1	14	7	48	8	40	.	96
Dindigul, . .	1 5	1	.	.	.	7	2	14	6	32	8	146	3	189
Kambam, . .	. 17	.	.	.	.	8	2	27	8	73	9	41	.	123
Madura, . .	1 12	2	.	3	.	5	1	24	7	40	21	60	4	125
Mana Madura,	. 2	.	.	.	.	.	.	2	.	.	.	.	.	.
Mandapasalie,	1 18	9	.	.	.	7	.	38	6	66	15	39	2	122
Melur, . . .	. 4	.	.	.	.	5	.	9	5	28	5	15	.	48
Pasumalie, . .	. 1	.	4	.	.	1	.	6	1	9	6	.	.	15
Periakulam, .	1 4	.	.	.	.	3	1	9	4	20	4	22	.	46
Pulney, . .	. 3	3	.	.	.	2	1	9	4	14	16	29	9	68
Sivagunga, .	. 2	.	.	.	.	.	.	2	.	.	.	.	.	.
Tirumangalam,	1 10	1	.	.	.	5	2	19	7	36	22	56	6	120
Tirupuvanam,	. 3	.	.	.	.	3	1	7	4	2	2	102	4	110
Usalampatti, .	. 5	.	.	.	.	.	.	5	.	.	.	.	.	.
Total, .	8	92	17	4	3	52	9	185	59	368	116	550	28	1,062

The Seminary at Pasumalie has four teachers, 54 scholars from Christian families, 55 in full course, 10 in a partial course, and 6 catechists;—71 in all. The number from the beginning has been 261, of whom 175 have been in mission service, and 122 are now employed. The female boarding school at Madura has three teachers, and the whole number of its scholars, fifty in all, are from Christian families.

## CONGREGATIONS.

STATIONS.	Number of congregations.	Number of men.	Number of women.	Number of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average attendance on the Sabbath.	Balance of gain or loss.
Battalagundu,	11	122	80	170	372	50	24	34	202	—19
Dindigul, . .	11	123	99	218	440	52	22	56	323	—24
Kambam, . .	18	321	343	493	1,157	99	18	28	600	+57
Madura, . .	20	196	162	237	595	63	35	64	484	—10
Mana Madura,	1	10	7	8	25	4	.	.	15	+6
Mandapasalie,	44	625	558	822	2,005	192	37	97	947	+80
Melur, . . .	8	57	65	118	240	22	7	18	110	+31
Pasumalie, . .	1	35	6	21	62	35	5	8	110	+17
Periakulam, .	5	60	68	147	275	15	16	.	135	—15
Pulney, . .	6	69	52	91	212	14	11	15	124	+5
Sivagunga, .	2	15	17	24	56	9	.	2	30	—27
Tirumangalam,	15	225	171	341	737	100	25	51	474	+18
Tirupuvanam,	4	24	26	45	95	10	17	3	146	—1
Usalampatti,	6	40	34	46	120	13	3	1	86	—16
Total, .	152	1,922	1,688	2,781	6,391	678	220	377	3,786	+102



## CHURCHES.

STATIONS.	Number of churches.	Added on profession.	Added on certificate.	Dismissed.	Excommunicated.	Suspended.	Struck from church records.	Restored.	Deaths.	Now in good standing.	Gain or loss upon last year.	Received upon profession from the first.
Battalagundu, .	1	2	1	7	1	2	5	1	6	104	-12	72
Dindigul, .	2	4	2	1	.	.	.	.	2	74	+3	166
Kambam, .	6	6	13	2	2	5	4	.	4	131	+2	176
Madura, .	2	8	3	.	3	.	.	.	1	148	+7	186
Mana Madura,*.	.	.	.	.	.	.	.	.	.	.	.	.
Mandapasalie, .	9	12	4	3	.	3	.	.	3	783	+7	511
Melur, .	1	1	.	1	1	.	.	.	.	25	-1	21
Pasumalie, .	1	7	.	5	.	.	.	.	.	58	+2	149
Periakulam, .	2	6	1	2	.	1	3	3	1	39	-2	11
Pulney, .	1	.	2	.	.	1	.	.	1	34	.	33
Sivagunga, .	1	.	1	.	3	.	.	.	2	17	-4	79
Tirumangalam, .	2	13	5	.	1	.	3	.	1	136	+13	152
Tirupuvanam, .	1	.	.	.	3	.	.	.	1	16	.	8
Usalampatti,†	.	.	.	.	.	.	.	.	.	.	.	.
Total, .	29	59	32	21	14	12	15	4	22	1,165	+15	1,564

\* Reckoned with Tirupuvanam.

† Reckoned with Tirumangalam.

## WORK OF THE MISSIONARIES AND NATIVE ASSISTANTS.

One missionary has charge of the Seminary, and is daily employed in training young men for the duties of teachers, preachers, and pastors. Another combines the office of physician with that of the missionary; and though his medical duties occupy much of his time, he has daily opportunities to proclaim the truth to many, and under circumstances peculiarly favorable. The great work of all the other missionaries is the publishing of the gospel to the heathen, and the instruction of people who have embraced Christianity. It is their daily custom, when at home, to go to one or more of the neighboring villages, to preach and give tracts. Once a month, ordinarily, each one visits the Christian congregations in the villages of his district, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." A large majority of the church members in the mission are members of these congregations, in several of which churches have been organized.

In addition to such tours, in which the missionary always addresses many heathen as well as Christians, each one is accustomed, as time and strength will permit, to make tours for the sole purpose of extending the light more widely among the heathen, and causing it to shine with increased brightness in.

places to which it may already have penetrated. The native pastors and catechists too, spend much of their time in direct efforts to evangelize the heathen.

Systematic, itinerant labors, to which attention was called in the Report of last year, have been entered upon with much earnestness and hope. On this subject the mission thus speak in their report. "A plan of itinerant labors was drawn up, embracing all the missionaries, so far as their circumstances would admit of their engaging in the work. Two missionaries, and as many catechists as they saw fit to employ, were associated together. The tents were first pitched June 1, and labor was continued till August 21, when the sickness of one of the parties, and the medical duties of another, caused a cessation of the work, and the rains coming on prevented its renewal by others who had arranged to take it up." The following are stated as the results.

"1. The gospel has been preached in three hundred and thirty-six villages and hamlets, to audiences which, in the aggregate, have amounted to twenty thousand persons; and a large number of tracts and Scripture portions have been left behind, to continue the work begun. This has been done in a region where there had been, before, little or no preaching of the truth.

"2. A careful exploration of our field has been made, revealing its wants, opening also a way for special effort, discovering communities favorable to the gospel, and finding remnants of old congregations, or persons who had strayed from us.

"3. A reflex influence upon missionaries and catechists has been exerted, exalting our views of the greatness of the work yet to be done, while it has encouraged our hearts, by showing us somewhat how far religious knowledge has spread among the people, within the last twenty years.

"4. Another result is, the beginning of a new interest among our congregations in the work of evangelizing all their countrymen. This is as yet more theoretical than practical; but we look for growth in it, as the itinerancy goes on and becomes familiar to them.

"5. There is, in general, the opening of a door into a new field of labor, every way attractive and interesting to those who wish to serve their Master. We speak from experience when we say this. There are fields in India, where they who seek for glory and honor and immortality, may take the sword of the Spirit and the shield of faith, and achieve more glorious conquests than any which the princes of this world have gained. We invite, nay, we entreat young men, on the threshold of the ministry, to consider their privilege and duty, and come over and help us."

#### CHURCHES AND NATIVE PASTORS.

In their report the mission say :

"It is one of the principles of the mission to organize local churches as soon as congregations have become firmly established, and persons of approved piety have so far increased in numbers and intelligence, as to make such an organization possible and useful. It is, further, the aim of the mission to place such churches in the hands of native pastors, as rapidly as men judged suitable, according to the apostolic direction, can be found to take the office."

Nine native pastors have been ordained in the mission, eight of whom are now connected with churches over which they were originally ordained.

"The oldest pastorate is of seven years' duration. All the churches work harmoniously with their pastors; and with one or two exceptions, much to be regretted, the church members, as a body, are harmonious among themselves. While we see deficiencies and imperfections, as a general thing it may be said, that our native churches and pastors are our hope and our crown of rejoicing. The number of church members at the close of the year, under the care of the native pastorate, is 343; or on an average 43 members to a church."

Two native pastors have been ordained during the year.

The following extracts from the reports of three native pastors, give interesting information respecting their work. One, who has the care of more than one congregation, writes:

"I am glad to say that my congregations are doing well in their contributions for religious purposes. For the church which was erected this year they gave fifty-five rupees [the rupee being half a dollar.] Besides this, they contributed to the support of their pastor and to local charities. My village stands in the midst of seventy-five villages, among which I go frequently, preaching and distributing tracts." Another says: "you will be glad to know, that the enmity, which for a long time has existed between two office bearers of the church, has greatly subsided. Many of the church members, and some of the congregation, observe family worship. I have visited 157 villages, and preached and distributed Scripture portions and tracts in them." The other remarks: "Services are well attended, and the people give good attention. Some of those who have lately worked, watering their gardens, until the rising of the sun Sabbath morning, unable to answer questions put to them by the heathen, are now observing the day more regularly. Meetings for prayer are held in the church every day, and a forenoon and afternoon service is regularly held on the Sabbath. After the forenoon service, the Sunday school of women and youth meet for an hour. Five women, taught mostly by my wife, are now able to read. Myself, and the deacons and church members, have been able to sow the good seed much more plentifully than heretofore."

The whole number of churches in the mission is 29, the same as last year, containing 1,165 members. Fifty-nine have been added by profession during the year. Ten years ago, the number of churches was 11, and of members, 443.

#### CONTRIBUTIONS, &c.

The number of buildings in the mission, such as village churches, or prayer-houses and school-houses, is 135. The people almost universally assist in erecting these buildings, and keeping them in repair. Much that is done in this way does not appear in the statistics designed to show the amount of native contributions. The amount of money contributed by natives, the past year, is 1,604 rupees. On this subject the following remarks are made in the report of the mission.

"Apart from the mere amount of money given, we believe the contributions of this year show a positive advance in the following respects: (1) These contributions represent, more than they have ever done before, the gifts of our congregations and churches at large; and (2) they were not made by the people as an occasional gift, but in many cases, with set purpose to enter upon the support of their own religious institutions. It has from the first been the custom, to require from the churches under native pastors, a certain portion of the pastor's support. The effort of this year has had a similar object in view in all the congregations where there are catechists. True, for various reasons, we have not succeeded in all our congregations; but a beginning has been made."

#### PRESENT STATE AND WANTS OF THE MISSION.

The mission give the following particulars in concluding their report for the year.

"1. Christianity is slowly but surely advancing in the District. Christian institutions are being established, and taking permanent root among the people themselves. We feel that there is every encouragement for patient and hopeful labor.

"2. We have on our hands fourteen stations, in which congregations have been planted, each needing, for the thorough establishment of Christianity, the presence of a resident missionary. We have already begun an itinerant work requiring the service of two or three men, and which is not less important than the station work, for the advancement of Christ's cause in the District.

"3. We have, for the supply of these fourteen stations and the manning of the itinerancy, eleven missionaries, [on the ground] including a physician. We wish Christians at home to understand, that the cause of Christ in this District is in pressing need of more men and more means, for the bare maintenance of our present work. We appreciate the exhausting nature of the war, if not in respect to the resources, yet as to the noble-hearted men of our churches. Still, our great necessities embolden us to urge upon the renewed consideration of brethren in our native land, those last words of the great Captain of our salvation; '*Go ye into all the world, and preach the gospel to every creature.*'"

Mr. Capron, stationed at Mana Madura, to whom the mission has been obliged to commit the care of two stations besides his own, writes as follows:

"It is a great reproach to our mission—the neglect that is put upon the eastern part of our field. Little as I can do for the stations which are under my care, the district stretches thirty miles beyond the farthest point that I can see on my tours; and in all this region, which we have claimed of other societies, and almost insisted upon as our own, no missionary ever lifts up his voice to proclaim a Saviour. The high ridge of land upon which stands Karlaiar Koil (a celebrated heathen temple) twenty miles east from Mana Madura, hides from view the vast plain beyond, and as to all we *do* or *can do* for it, it might as well be buried again in the sea. You are acquainted with our losses and our need of men from America; but even when you have sent men for Mandapasalie, Tirupavanam, and Periakulam, there will still be large wastes remaining, for which the best instrumentality would seem to be the itinerancy. And we need three men for that special work."



## CEYLON MISSION.

BATTICOTTA.—William W. Howland, Marshall D. Sanders, *Missionaries*; Mrs. Susan R. Howland, Mrs. Georgianna K. Sanders, Mrs. Hannah W. C. Ward.—One licensed preacher, three catechists, two teachers for Training and Theological School, ten school teachers, and four helpers.

TILLIPALLY.—(In charge of Mr. Quick.)—One native pastor, one catechist, six school teachers.

PANDITERIPO.—James Quick, *Missionary*; Mrs. Maria E. Quick.—Two catechists, four school teachers, and one helper.

OODOOVILLE.—Levi Spaulding, D. D., *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for Boarding School, six school teachers, and two helpers.

MANERY.—Eurotas P. Hastings, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Anna Hastings, Mrs. Margaret W. Green.—One catechist, three school teachers, and two helpers.

CHAVAGACHERRY.—(In charge of Mr. Sanders.)—One native pastor, two catechists, four school teachers, and two helpers.

OODOOPITTY.—John C. Smith, *Missionary*; Mrs. Mary C. Smith.—Two catechists, four school teachers, one helper.

*In this country.*—James A. Bates, *Missionary*; Mrs. Sarah A. Bates.

OUT-STATIONS dependent on BATTICOTTA,—*Karadive*, one catechist, and one school teacher; *Pungertive*, one catechist, and three school teachers; *Valany*, (sustained by the native Evangelical Society,) one native pastor, one catechist, and three school teachers.—MANERY,—*Navaly*, one native pastor, one catechist, and two school teachers.—CHAVAGACHERRY,—*Usan*, one catechist, and two school teachers; *Narany*, one catechist, and one teacher.—OODOOPITTY,—*Atchuvaly*, one catechist, and four school teachers.

7 stations; 7 out-stations; 7 missionaries; 1 physician; 10 female assistant missionaries; 4 native pastors; 2 licensed preachers; 19 catechists; 53 school teachers; 12 other helpers.

Mr. and Mrs. Bates have been constrained, by the state of Mr. Bates's health, to return to this country. The missionary force is thus reduced, at a time when it has especial<sup>d</sup> need of increase. Two of the stations, Tillipally and Chavagacherry, are now in charge of missionaries living elsewhere; but they are under the immediate supervision of native pastors. Five stations are occupied by resident missionaries. By these brethren, with the aid of their native assistants, the work has been carried on through the year with little interruption from sickness, or any other cause.

## CHURCHES.

The number of the churches is ten; four of which are in the care of native pastors. Forty individuals have been received on profession of faith, but the churches have been diminished

by six deaths, eight excommunications, and an excess of thirteen dismissals over the number received on certificate, so that the net increase of members has been but thirteen.

The following statistical table is furnished.

CHURCHES.	Received on profession during the year.	Received on certificate.	Dismissed to other churches.	Excommunicated.	Died.	Communicants.	Contributions.
							£ s. d.
Batticotta, . . . . .	14	8	8	3	2	Details not reported.	47 0 13
Valany, . . . . .	2	2	3	.	.		1 18 7
Karadive, . . . . .	.	.	.	2	1		1 8 93
Panditeripo, . . . . .	2	2	4	1	.		9 1 51
Tillipally, . . . . .	2	2	3	.	.		7 12 43
Oodoopitty, . . . . .	.	2	5	.	.		6 17 11
Chavagacherry, . . . . .	3	5	.	.	1		8 19 31
Oodooille, . . . . .	14	2	14	.	1		30 6 11
Manepy, . . . . .	1	.	2	2	.		15 11 23
Navaly, . . . . .	2	3	.	.	1		10 2 51
Total, . . . . .	40	26	39	8	6	462	138 19 24

Of the forty received to the churches during the year, seventeen were children of church members. Of 462, the whole number now in fellowship, a little less than one-fourth were baptized in infancy. Two encouraging evidences of spiritual progress are reported. (1.) The church members are more willing to labor to promote the cause of Christ. The growth of the church has hitherto been retarded by a disposition to leave the work to the paid agents. This has now, in some instances, given place to a sense of personal obligation. (2.) There has also been an encouraging advance in the contributions of Christians to benevolent and religious objects. The whole amount contributed has been \$695, which is an increase of twenty per cent upon the contributions of the previous year. The brethren refer to this as an encouraging evidence that the Christians are beginning to recognize the obligation to support the institutions of the gospel, and express a hope, that as their number and ability increase, they will assume the whole responsibility.

An effort has been made, during the year, to benefit the baptized children and youth of the churches. There are in the mission 449 persons of this class,—many of them orphans in the care of heathen relatives,—for whom it seemed to be incumbent on the mission to make a special effort. Associations have been organized in several localities, by means of which these young persons will, in various ways, mutually assist and benefit one

another. They hold weekly meetings, conducted by themselves, and sustain, by voluntary subscriptions, a child's paper. One of these associations numbers more than one hundred members. The Sabbath schools, attended by more than one thousand three hundred fifty children and youth,—have been conducted through the year with interest and enterprise. Two Scripture question books have been printed, and paid for by the teachers and children. Quarterly gatherings of the children, in central places, have been attended with much interest and profit.

#### EDUCATION.

The Oodooville Boarding School for Girls maintains its reputation among the people, both heathens and Christians. Recently, when a class of fourteen was to be admitted, fifty candidates appeared, and of the fourteen received, seven were from heathen families. The present number of pupils is forty-four. At the time of the annual convocation in connection with the meeting of the Board, many of the pupils were excited to a deeper interest in personal religion, and some, it is thought, commenced then truly to follow Christ.

The Training and Theological School contains twenty-two pupils, of whom thirteen are communicants. This institution has been in existence four years, during which time thirty-one have passed through the prescribed course of instruction, and nineteen of these are at present employed in connection with the mission,—sixteen as schoolmasters, and three as catechists. The school is popular, as is evident from the fact that the last class of thirteen was selected from fifty candidates. Seven pupils have, during the year, finished their studies in the institution, and entered on the work assigned them in the field.

*Village Schools.*—There are fifty-one Christian vernacular schools in operation, twenty-one of which are supported by other than mission funds. The whole number of pupils is 1,606, of whom 486 are girls. Of the 53 teachers, 49 are communicants. A native inspector has been appointed to visit and examine all the schools, and to report once a week to a committee of the mission. Within eight years, the number of girls taught in these schools has increased nearly two hundred, but the number of boys has decreased about four hundred. This decrease is attributed to an increased desire for instruction in English, and increased facilities for obtaining it, both in private and in government schools. Within the limits of the mission field, there are eleven schools in which the English language is taught. These contain over six hundred pupils, instructed by twenty-six teachers, the majority of whom are professing Christians. Two-thirds of the expenses for tuition are paid by the scholars,

and one-third by the Government. In nearly all these schools the Bible is read, and Christian instruction is given. Many of the pupils attend the mission Sabbath schools, and religious services on the Lord's day. There are also in the province, one hundred thirty-three vernacular schools sustained entirely by the heathen and Roman Catholics. These contain three thousand pupils, of whom only thirteen are girls.

*Medical class.*—A class of eleven young men has continued a course of medical study under Dr. Green. In addition to the instruction of this class, Dr. Green has conducted the mission dispensary, where 1,217 patients have received medical aid and daily Christian instruction. He has also been engaged in the preparation of medical works in the vernacular, and has superintended the hospital of the Friend in Need Society, in Jaffna. This Hospital he has visited twice a week. 8,630 patients were registered there during the year.

The statistics of education are given in the following table :

STATIONS.	No. of schools supported by the mission.	No. of schools supported by other means.	Teachers.				Total of Pupils.	
			Male.	Female.	Church members.	Not church members.	Boys.	Girls.
Batticotta, . . . . .	6	5	13	1	14	.	273	120
Panditeripo, . . . . .	3	1	4	.	2	2	118	24
Tillipally, . . . . .	4	2	5	1	6	.	102	42
Oodoopitty, . . . . .	5	4	5	3	8	.	234	81
Chavagacherry, . . . . .	5	3	7	.	7	.	140	37
Oodooville, . . . . .	4	1	3	3	6	.	119	87
Manepy, . . . . .	3	2	4	1	4	1	88	78
Valany, . . . . .	.	3	3	.	2	1	46	17
Total, . . . . .	30	21	44	9	49	4	1,120	486

#### HELPERS.

During the year the brethren have had the aid of four native pastors, twenty-two preachers and catechists, four colporters, six teachers in boarding schools, fifty-three village school teachers, and nine other assistants. These were all laboring from day to day, for the spread of the gospel in a district containing 177,366 souls. The plan of assigning a definite portion of the district to each pastor, preacher and catechist, has been tried during the year, with encouraging results.

The native assistants, of all classes, have been assembled once in three months for instruction, and for religious exercises adapted to assist and stimulate them in their work. Lessons



previously appointed are recited, essays are read, a sermon is preached, and reports are made by each helper, on the condition of his field and the results of his work.

#### LABORS FOR CHRISTIANS.

Twenty religious services are held on Sabbath morning, and twenty-seven in the afternoon. The total number of attendants at one time, falls little short of a thousand. At most of the stations, a weekly conference meeting for church members is held, and in a few places daily morning prayer meetings are maintained. The week of prayer in January was observed by all the churches, with much spiritual profit. At that time there were very evident indications of the presence of the Holy Spirit, and, in some places, a few hopeful cases of conversion.

#### LABORS FOR THE HEATHEN.

These consist of visitations from house to house, way-side conversations, distribution of tracts and portions of Scripture, meetings in school houses, in private houses, and in the open air by moonlight, and tours in destitute districts. Besides these means, more than 8,000 tracts, and 12,000 portions of Scripture, have been distributed gratuitously. Twenty-two special meetings, for urging the claims of the Bible, have been held in the district. These have all been attended by several missionaries, assisted by catechists, and intelligent Christians in the neighborhood. The number of persons present has ranged between two and three hundred. The subjects of the addresses were the antiquity, authenticity, and authority of the Word of God, with kindred topics. Much interest has been manifested in these exercises.

Two extended tours have been made during the year, the first by Messrs. Smith and Sanders, accompanied by six native assistants. In their journey, of about three hundred miles, through the Vanny district, they met and addressed five thousand people, distributed gratuitously 26,000 pages of tracts, and sold five hundred books.

A second tour was made by Messrs. Sanders and Quick, with five native assistants. They visited five islands, in three of which very little missionary labor had previously been performed. They found the people extremely ignorant and indifferent to spiritual things.

Two colporters, employed by the mission in the sale of useful and religious works, have been quite successful, having sold one thousand three hundred and thirty-nine books. Two other colporters, employed by the Bible Society in the district, have had encouraging success in the distribution of the Scriptures. They

have received payment for more than one hundred and fifty Bibles and portions of the Bible, and have generally been kindly received.

#### PRINTING.

Printing for the mission is now done by contract with natives, who have the use of the printing establishment. The 'Morning Star' has been published as usual, and is doing a good work among the educated class. One thousand copies of a new mental arithmetic have been printed, and two tracts, one a Pastoral Letter, and the other on 'The Week of Prayer.

The brethren say, in a review of the year; "We are permitted to see progress,—to see the light and influence of the truth spreading,—and for this we would praise God, while we gird ourselves for the labors of another year. There is yet a great work to be done. Not more than one in four hundred of the people in our field is a professed disciple of Christ; and but one in one hundred and eighty may be reckoned as a nominal Protestant Christian. There is yet much work to be done; and it is for us, to whom the dispensation of the gospel has been committed, to see that there is not, on our part, a lack of faith and persevering effort."

## E A S T E R N   A S I A .

### CANTON MISSION.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Daniel Vrooman, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney, Mrs. Maria W. Vrooman.—Three native helpers.

1 station; 3 missionaries; 3 female assistant missionaries; 3 native helpers.

No statistical or other *report*, for the last year, has been received from this mission. Mr. Doolittle, of Fuh-chau, visited Canton in March, on his way to the United States, and wrote that he was much interested in observing the great and favorable changes which had occurred since his former visit there, ten years ago. He found the people much more respectful towards foreigners, who now had "free access to the inside of the city," which they could not obtain in 1854. They could also visit the country, far and near, without insult or danger. He mentions four Protestant mission chapels within the city walls, but was grieved to find that the one occupied by Mr. Bonney, of the Board's mission, was not only "the poorest and smallest" of

the four, but quite too small, and unfitted for the purpose for which it is employed, though in a good position. He fully concurs with the brethren of the mission in the hope that means may be provided, and a better room secured, without delay. No definite statement respecting services in this chapel, for the year, has been received.

In the autumn of 1863, Mr. Vrooman held a preaching service every evening, for about two months, with "good audiences." He discontinued the meetings when the weather became too cool for the people to sit so long, designing to resume them in the spring. In May last he wrote: "Preaching services are well attended, and several Manchaus come from the city every Sabbath, and remain with me all day. They profess to love the truth, but I do not yet see positive evidence of their conversion, and would rather 'stand in doubt of them' out of the church than in it."

Mr. Bonney's day school for boys numbered forty-five pupils in March, and he had introduced a new regulation, confining the course of study to the Scriptures and books translated or prepared by Christian missionaries,—excluding the Chinese classics,—in the belief that such a course would be more for the moral and spiritual interest of the pupils. Mr. Vrooman has, this year, no school for boys, for want, he says, of a suitable room for it. Mrs. Vrooman is much interested in her day and boarding school for girls, in which there are now thirteen boarding pupils. Mrs. Bonney continues her girl's school, to which several foreign residents in China have made liberal donations. The oldest girl in the school was admitted to the church in October last, and was soon after married to a native preacher at Fuh-chau, giving promise of much usefulness in future life.

#### TRACTS—EXCURSIONS—THE FIELD OPEN.

Mr. Bonney mentions the interesting fact, that while distributing tracts among Chinese passengers from Hongkong, he met with two persons who told him they had some of the same kind of books, and was much pleased to learn that they were Chinese Christians from Poklau, one hundred miles east of Canton, where a Christian was beheaded a year or two since, because he would not bow down to an idol. They had taken a box of tracts with them from Hongkong, to distribute in their native districts. "Thus the Word of God is spreading into new places."

The brethren refer, in their letters, to several excursions for preaching, distributing books and tracts, and in various ways exerting an influence which it may be hoped will aid in preparing the way for the reception of the gospel. In August, 1863,

Mr. and Mrs. Bonney, in company with a Wesleyan missionary, and the United States Consul at Macao, with his family, went as far as Shee-ue-Chow Foo, two hundred and thirty miles north from Canton, where the principal civil and military officers invited the gentlemen to visit them, and the ladies to visit their families. The invitation was accepted, they were received very kindly, and copies of the New Testament and other books and tracts were given away, the Chinese General speaking decidedly in favor of "these good books." In March last, Mr. Vrooman, accompanied by a native helper, was out fifteen days in the province west of Canton. They were everywhere well received, preached "as often as almost continued rain would allow," and distributed nine thousand five hundred books and tracts, among which were fifty New Testaments, and fifty entire copies of the Bible. Mr. Vrooman states that his assistant has labored so long under his inspection, that he now feels safe in trusting him to go out by himself, and is trying to bring him to feel his own responsibility, and to labor independently for the salvation of his people.

Three American and two English missions at Canton have united in purchasing a plat of ground, east of the city, for a cemetery, upon the stone boundaries of which they have inscribed, "Burial Ground for Christians." The difficulties which have heretofore existed, in the way of purchasing ground, are said to be nearly removed, and thus, "one by one, the obstacles in the way of Christian faith and practice are disappearing."

#### FUH-CHAU MISSION.

FUH-CHAU.—*City Station*.—Charles Hartwell, Simeon F. Woodin, *Missionaries*; Mrs. Lucy E. Hartwell, Mrs. Sarah L. Woodin.—One native catechist.

NANTAI, (or PONASANG).—Lyman B. Peet, Caleb C. Baldwin, *Missionaries*; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.—Two native catechists, and one other helper.

*In this country*.—Justus Doolittle, *Missionary*; Mrs. Lucy E. Doolittle.

OUT-STATIONS.—*Changloh*, one catechist; *Langpuo*, one catechist; *Nangseu*, one catechist.

2 stations; 3 out-stations; 5 missionaries; 5 female assistant missionaries; 6 native catechists; 1 other native helper.

The brethren in this field speak of the year 1863 as one, in many respects, of marked blessings to their mission, though it presents also, "darker aspects." There were cases of illness in the mission families, but generally they were enabled to prosecute their labors without serious interruption. Early in the



present year, however, the return, in an aggravated form, of throat difficulties, from which he had previously suffered, constrained Mr. Doolittle to make arrangements for returning, with his family, to the United States. They came by way of California, and reached New York on the 17th of July, having been called, on the passage, to commit the remains of their youngest child to the deep.

#### PREACHING.

The mission now occupies two stations and three out-stations. At Nantai, not only has there been preaching twice on each Lord's day of the year, but on most of the week days, also, the truth has been publicly proclaimed at the church, by the brethren of the station, assisted by the native helpers. "There are always some attentive listeners, among the persons (from twenty to eighty) who compose the ever varying audience." Mr. Peet has held a daily morning service for reading the Scriptures and prayer, at the church, and has conducted two exercises on the Sabbath at the Makeu chapel, when not absent in the country.

In the city, two services have been held on the Sabbath at each of the two preaching places of the station, Mr. Woodin has conducted a week-day service twice each week, when not absent on preaching tours, and the helper has opened the chapel daily, for preaching or religious conversation with the people. Street preaching has been practiced to some extent.

To the church at Nantai, four persons were added by profession and two by letter, during the year 1863. Two others were received more recently. From this church, nine members were dismissed, in June 1863, and organized into a church within the city walls, to which two persons were added by profession in November. In May, a new church, of seven members, received by examination, was organized at the out-station Changloh. The three churches numbered, at the end of the year, forty-one members. The brethren say in their report :

"The history of the increase of converts in this mission, leads us to expect, through God's blessing, greater things than these. During the first ten years of the mission, that is, from January 1, 1847, to December 31, 1856, there was but *one* recorded instance of baptism, and that person was afterwards excommunicated. The next five years,—1857 to 1861 inclusive,—brought into the visible church *twenty-two* converts. The last two years, 1862 and 1863, have added *twenty-three* persons on profession of faith,—just as many as during the previous fifteen years,—and *two* by letter from other churches. Of the above number, fourteen have been received by baptism, and two by letter, during the past year. The whole number received from the first is forty-eight, of whom forty-one are now living, and in good standing in the church. This progress gives proof, to one who knows the circumstances of this people, that through the Lord's favor, the work here is steadily advancing, and more rapidly each year."

## OUT-STATIONS.

The most marked evidence of the progress of the mission work in this field, during the year, and of the blessing of God upon it, has been at the out-station at the walled city of *Chang-loh*, about seventeen miles from Fuh-chau, in a south-easterly direction, and containing from twenty thousand to thirty thousand people. There was opposition for a time, threats were uttered of driving off the foreigners and injuring the converts, and an appeal was made to the magistrate for his aid in such an effort; but he is said to have replied: "The Governor General, the highest officer of two provinces, allows the foreigners to preach and reside within the same city walls as himself; how then can I be expected to drive them out of my district?" Some of the immediate neighbors have been well disposed, and now, open opposition seems to have ceased. The place is easily reached by water, has been visited regularly by the missionaries, and has "an excellent helper." Two young men there are spoken of as inquirers. At *Langpuo*, occupied by a reader, under the care of Mr. Peet, there are two church-members, and three persons "who seem convinced of the truth." *Nangseu*, fifteen miles south-west from Fuh-chau, is a central point and a market place. Five church members and one helper, reside "in its outlying villages." It has been occupied most of the year by a helper, and often visited by Mr. Hartwell. Several other places are mentioned as having been visited, for the purpose of preaching and distributing tracts and books, with encouraging indications; and it is stated: "We only need more means and more men, to advance to these and other fields, ready and inviting us on every side. Every thing is calling us to enlargement, and we feel that the call is from the Lord."

## SCHOOLS—HELPERS—BOOKS.

The mission reports a small boarding school, of four girls, at the Nantai station, under the care of Mrs. Baldwin, and asks for means to establish such a school upon a larger scale. A day school in the city, started mainly by the efforts of Mrs. Hartwell, was continued half the year. It numbered at times, twelve pupils,—six boys and six girls. The six native helpers of the mission have been examined once a quarter, upon select portions of Scripture, and other subjects previously assigned. The hope is expressed by the brethren, that they may soon have "a class of three, preparing, by study and practice, for the work of preaching," and another class of four or five boarding scholars; and it is said: "That such persons can be found in our churches, is an evidence of advancement for which we feel deeply grate-

ful to the Lord of the harvest." Mr. Hartwell wrote, in March last, that he had a class of "student colporters," "who study and labor alternate fortnights," to whom he was giving daily instruction in the Scriptures, during their weeks of study.

The mission reports, as printed during the year 1863, 524,730 pages of the Scriptures and tracts; and as distributed, 1,250 volumes of Scripture, and 18,200 other books and tracts. Some months since, Messrs Hartwell and Baldwin were expecting to be engaged soon, with Messrs. Maclay and Gibson, of the Methodist mission, in revising the New Testament in the Fuh-chau colloquial, hoping to make a standard colloquial version.

#### OUTRAGE AGAINST CHRISTIANS.

A letter published in the *Missionary Herald* for June last, gives some account of riotous proceedings, of an aggravated character, against Christians and mission buildings at Fuh-chau, in the early part of the present year, by an excited mob. The abuse and violence commenced at a chapel of the Methodist mission, at the time of a quarterly meeting, and soon a great crowd gathered, tore out the inside of three chapels, as far as this could easily be done, stole the personal effects of those of the native helpers who resided in them, and grossly abused some of the females who were living in the back part of two of the chapels. The little chapel of our mission was broken open, the front boarding mostly torn down, some of the seats broken, and the desks, &c., pulled over; but the damage to this was very slight compared with that to the three chapels, of the two other missions there. The mob also broke into the house of the Rev. C. R. Martin, of the Methodist Episcopal mission, and destroyed the furniture of three rooms, his family having taken shelter in an adjoining temple; but the houses of our missionaries were not injured. In April, Mr. Hartwell wrote that officers had paid for the damages done by the mob, and he did not think there was any danger of like conduct being repeated.

In view of Mr. Doolittle's return to the United States, and the probability that one or two other families of the mission must return ere long, the brethren call earnestly for reinforcement.

#### NORTH CHINA MISSION.

TIENTSIN.—Charles A. Stanley, Lyman Dwight Chapin, *Missionaries*; Mrs. Ursula Stanley, Mrs. Clara L. Chapin.—Two native helpers.

PEKING.—Henry Blodget, *Missionary*.

*On the way to the mission.*—Mrs. Eliza J. Bridgman.

*In this country.*—Mrs. Sarah F. R. Blodget.

OUT-STATION.—*T'ung Chau.*—One native helper.

2 stations; 1 out-station; 3 missionaries; 4 female assistant missionaries;  
3 native helpers.

Mrs. Bridgman, after spending near ten months in the United States, sailed from New York, February 10th, on her return to China. It may be uncertain whether she will be located hereafter at Tientsin or Peking, but she hopes to be still useful in connection with the cause of female education, as she has been heretofore at Shanghai. The school which she left at the latter place will be continued, it is understood, by the missionaries of the Presbyterian Board.

#### PEKING OCCUPIED.

After spending about two months at Peking, in the early part of the year 1863, Mr. Blodget felt obliged to return to Tientsin, as Mr. Doolittle was about to rejoin his own mission at Fuhchau, and the younger brethren were not yet prepared to preach in the Chinese language. He visited Peking again in September, and, on the 25th of February last, left Tientsin, intending to establish himself permanently at the capital. With the kind assistance of Dr. S. W. Williams he soon secured a convenient house, in a favorable situation, in which he opened a room about the first of April for the daily preaching of the word. This proclamation of the gospel, though the city has been long occupied by Papal missionaries, is a new thing at Peking. Mr. Blodget was assisted in the service by Mr. Burns, of the English Presbyterian mission, and on the 30th of April he wrote, "Day by day the people have flocked in to hear the word, numbers waiting outside the door for the hour of service. Although the chapel is in a retired spot, it is always well filled, sometimes crowded, so that we are obliged to close the doors to prevent others from coming. The audiences are respectful and attentive, and books are received with great eagerness." Other Protestant missionaries have their preaching places also, and our brother says: "We hear of no objection on the part of Chinese authorities, to what the missionaries are doing. So far as appears, an open door is set before us to preach here, as in the treaty ports; and already, in seven chapels, the message of the gospel is frequently, if not daily delivered."

#### THE CHURCH—PREACHING.

It was mentioned in the last Annual Report, that painful cases of defection had occurred among the members of the little church at Tientsin. The report of the mission for the



year 1863 says: "The past has been a year of continued trial and disappointment in the native church. Four members have been excommunicated and one is still suspended. Others have given much anxiety and occasion for rebuke." It was felt, however, that the moral power of the missionaries and the church was much increased by the prompt action taken in these cases of discipline, thoughtful observers being convinced that not only was a pure doctrine preached, but that the lives of those who professed to embrace it must correspond with such profession. There were also, in 1863, four additions to the church, which numbered ten at the close of the year. Three more were received in February last, making the present number of members thirteen.

The chapel at Tientsin has been opened for preaching, with occasional exceptions, daily, throughout the year. The native helper Chia, and blind Chang, have taken part in addressing the people, and the report states: "We are bound to express our gratitude to God, for the clear and forcible statements of his truth which they are enabled to present." Chia "has acquired much knowledge of Christian truth, has great fertility in illustration and skill in meeting opponents," and "has made it his meat and his drink to read to and instruct the people;" yet they are found "much more ready to listen to a foreigner than to one of their own countrymen." More than thirty persons have seemed to have their attention arrested by the chapel service, and have, the brethren say, "followed with us, placing themselves under religious instruction," "for a period of from fifteen days to six or eight months." Yet, as Mr. Stanley writes, "When they get to a certain point in the knowledge of Christian truth, and see what the gospel demands of them, and begin to realize the sacrifices they must make if they would be Christ's disciples, their courage fails."

#### SCHOOLS.

In the summer of 1863 it was discovered that the teacher of the school at Tientsin, a member of the church, who had appeared like a very earnest Christian, had apparently put on all his zeal as a cloak of hypocrisy. The brethren found it necessary to dismiss him from the service, and close the school for a time. It was, however, soon opened again, under more favorable auspices than before, and at the close of the year, the report mentions "a flourishing day school of sixteen boys, who gather with us at morning prayers, and attend worship in the chapel on the Sabbath." Mrs. Stanley has made earnest effort to start a school for girls, but has found so much prejudice against female education as to render it almost impossible to obtain

pupils. Up to March 15th "only one girl" was secured; but Mrs. Stanley had been cheered by an assurance from an "American citizen," that so long as he remained in China, she should receive from him annually fifty dollars towards the support of the school.

#### TRACTS—THE NEW TRANSLATION OF THE SCRIPTURES.

The brethren are hoping to do much more in future than they have done as yet, by the distribution of Christian tracts and books. Examinations for literary degrees, held at Tientsin in March last, afforded a fine opportunity for sending books over the province, and Mr. Stanley wrote: "We spent four afternoons in giving books to these candidates for literary honors, to the number of 1,300. We have thus sent out 1,300 copies of some one of the Gospels, and about 2,900 tracts. Seven of these persons came to get more books, and ask about the doctrine before leaving the city."

Frequent reference is made by the missionaries to their desire for a Christian press, as a part of the agency to be employed for the enlightenment of the people in the wide field before them. "Our field," they say, "is Northern China. We have four provinces,—Chihli, Shantung, Shansi, and Honan,—besides those portions of Manchuria and Mongolia which are inhabited by Chinese. Our publications will be circulated, by a proximate estimate, to 80,000,000 or 100,000,000 of what may be called a reading people." The colloquial Mandarin, spoken at Tientsin, is the language of more than half the empire, "and this is the station where books in this colloquial will naturally be prepared." In connection with this subject, the report notices the importance of that work upon which Dr. Bridgman was engaged for so many years before his death, and remarks:

"We notice the publication, entire, of the version of the Scriptures made by Messrs. Bridgman and Culbertson. Though late in coming, we welcome its arrival, and doubt not that it will be the standard version for many years to come, among a large portion of the Protestant missionaries. We hear that the Russian Archimandrite, who is translating the Scriptures at Peking, regards it as the best of the versions which he has collected. Even those who, from their connections or their use of terms, prefer to circulate other versions, will acknowledge its merit in their private reading and study. We are happy to bear our testimony to its fidelity and great value. Everywhere it bears the marks of patient and careful study, and of conscientious regard to the Word of God,—that nothing should be added to or taken therefrom. Having been diligently compared with previous versions, it exceeds them all, we believe, in those qualities which impart lasting value to such a work."

#### CALLS FOR MORE LABORERS.

References to the wide, open, and as they believe inviting field before them, and to their need of further reinforcements,

are very frequent in letters from the members of this mission. In connection with the report for 1863 it is said :

“In the providence of God, our mission, when almost extinguished, was brought to this new field. Immense multitudes, as it were many states and nations, were before us, without a single Protestant missionary among them. We found a willing people, freed from prejudice beyond anything heretofore experienced in China, and a climate altogether changed, and pronounced on all hands singularly healthful.” But “with the Bible translated and religious books multiplied for our use, an open door before us and the whole nation ready to hear the word, we still stand at the threshold, palsied in our efforts for the lack of men. The American Board has but eleven missionaries now in China,—the same number which it had ten years ago,—although within this period the field has been wonderfully enlarged, nay, the whole empire thrown open to missionary labor. We have been pleading, these three years, for men to go to Peking, where a wide door is opened for the preaching of the gospel. We have been calling for two men to labor at T’ung Chau, a city of 200,000 inhabitants, twelve miles east of Peking, than which we know of no more promising place in China for a station away from an open port. And now it is our purpose, looking to God for his blessing, to divide our mission, at the earliest possible time, to these three stations, Tientsin, T’ung Chau and Peking, and we cast ourselves upon the churches at home for reinforcements.”

With reference to the kind of men wanted, Mr. Blodget writes: “We dwell among a people of keen intellect, and of much culture, in their way, who need to be plied with sound arguments and forcible appeals.” “We want men of the *first order* of talents and acquirements, who are also men of humility, and ready to know nothing among the heathen but Christ and him crucified.”

He refers to success which has of late attended missionary operations in some parts of China, expresses his trustful hope that the harvest in that Empire is drawing nigh, and asks, “shall we not, at this time, renew our exertions?”

## NORTH PACIFIC OCEAN.

### HAWAIIAN ISLANDS.

The SANDWICH ISLANDS are more properly called the HAWAIIAN ISLANDS, which is the only name used by the inhabitants. They are now fully recognized as forming a part of the Christian world, and the peculiar work of the Board, as a missionary institution, has therefore been accomplished upon them; though it is uncertain how soon the Protestant community there will be able to dispense entirely with grants-in-aid from this country. Nor is that community expected to be able to assume the support of the older missionaries, and at the same time to sustain its native ministry and other Christian institutions.

The measures adopted, last year, by the Hawaiian Evangelical Association, to render the Protestant churches self-governing, and to devolve upon the Protestant community the responsibility of managing its internal religious affairs, were sufficiently described, for our present purpose, in the Proceedings of the Board at its last Annual Meeting, pp. 17-27. A more ample statement, along with an extended illustration of the progress and condition of the Hawaiian Islands under missionary labors, is found in a volume of four hundred and fifty pages, duodecimo, prepared by the Foreign Secretary, and just published, to which the Board is referred.

The Committee will be expected to report upon these Islands as long as the Board continues its support to the former missionaries resident and laboring upon them, and as long as it shall make grants-in-aid to the Board of the Hawaiian Evangelical Association.

#### THE LABORERS.

1. The former missionaries of the Board, now sustaining pastoral relations to churches on those Islands, are the following :

On HAWAII.—Rev. Titus Coan, at Hilo ; Rev. Elias Bond, at Kohala ; Rev. Lorenzo Lyons, at Waimea ; Rev. John D. Paris, in South Kona.

On MAUI.—Rev. Dwight Baldwin, M. D., at Lahaina ; Rev. William P. Alexander, at Wailuku.

On OAHU.—Rev. Lowell Smith, D. D., Second Church at Honolulu ; Rev. Benjamin W. Parker, at Kaneohe.

On KAUAI.—Rev. James W. Smith, M. D., at Koloa ; Rev. Edward Johnson, at Waioli ; Rev. George B. Rowell, at Waimea.

2. The pastoral relations of the Rev. Asa Thurston, one of the two pioneer missionaries, with the church at Kailua, on Hawaii, was terminated the past year, in consequence of a failure of health, and he now resides at Honolulu. For the same reason, Rev. John S. Emerson, of Waialua, on Oahu, resigned his pastorate of the church in that place, during the past year, but continues to reside there. Rev. Ephraim W. Clark also resigned his pastoral relation with the first church in Honolulu, in consequence of inadequate health for so great a charge, and has devoted himself mainly to the revision of the Hawaiian version of the Scriptures. He is now in this country, to superintend the electrotyping of the revised version, by the American Bible Society. Rev. John F. Pogue is Principal of the Native College at Lahainaluna ; Rev. David B. Lyman, of the High School at Hilo ; and Mr. Abner Wilcox, of the Select School at Waioli. Rev. Cyrus T. Mills has been obliged, by failing health, to retire from the Presidency of Oahu College. Rev. Lorrin Andrews, a resident at Honolulu, is employed in completing and publishing his Dictionary of the Hawaiian language. Rev. Artemas Bishop and Rev. Peter J. Gulick, now advanced in years, have their residence at Honolulu. Charles H. Wetmore, M. D., is in the practice of his profession at Hilo, on Hawaii. Messrs. Gerritt P. Judd, M. D., Samuel N. Castle, Amos S. Cooke, Henry Dimond, and Edwin O. Hall, who once sustained a lay connection with the Board, are respected and useful citizens of Honolulu.

3. The following children of missionaries have pastoral charges :

Rev. Henry H. Parker, of the first church in Honolulu ; Rev. Sereno E. Bishop, of the church at Hana, on Maui ; Rev. Anderson O. Forbes, of the church at Kaulaauaha, on Molokai ; and Rev. O. H. Gulick, of the church at Waiohinu, on Hawaii.

4. The children of missionaries connected with other parts of the work, are the following :

Rev. Luther H. Gulick, M. D., is Corresponding Secretary of the Board of the Hawaiian Evangelical Association, and resides at Honolulu ; Professor



William De Witt Alexander is connected with the Oahu College; Samuel T. Alexander is a teacher in the Native College at Lahainaluna; and Henry M. Alexander is teacher in the High School at Hilo. A considerable number of the missionary daughters are engaged in teaching.

5. As yet, there are but four native preachers sustaining the pastoral relation on the Islands. These are Rev. M. Kuaea, installed pastor of the church at Waialua, on Oahu, March 30, 1864,—formerly pastor of the church at Hanula on the same island; Rev. A. Kaolika, pastor of the church at Waianae, on Oahu, ordained February 25; Rev. J. H. Moku, pastor of the church at Kaanapali, on Maui; and Rev. S. W. Nueku, pastor of the church at Honuaula, on East Maui.

The Report of the Hawaiian Board, for the year ending June last, states that there is a decided progress towards a native pastorate over independent churches, throughout the group. It is expected that nearly every one of almost a score of new churches to be formed on Hawaii, will be able to support its own native pastor, as fast as the men can be obtained. A native pastor was about being ordained on Molokai. There was an expectation of two or three new pastors on Oahu, and as many more on Kauai; and that a church on Niihau, and another on Lanai, would each have its native pastor before a long time. Sixteen licensed preachers are reported among the natives.

#### *Summary.*

Once missionaries, now pastors of native churches, 11; once missionaries, now variously employed, 9; once lay members of the mission, now citizens, 7; sons of missionaries who are pastors, 4; sons of missionaries otherwise employed, 4; native pastors, 4; licensed native preachers, 16; former missionaries, who receive aid from the Board towards their support, 16; former assistant missionary, do., 1; former female assistant missionaries, do., 5.

#### STATE OF RELIGION.

There are twenty-five organized churches on the Islands, nineteen of which have pastors. Others are in a process of formation, and native pastors are being trained for them. The annual tabular view of the statistics of the churches has not come in season for this Report. The members in regular standing in May of last year, were 19,619. The number probably does not much vary from that at the present time.

The annual letter of the Hawaiian Evangelical Association, for June last says, that "while many thousands of the church-members are consistent and persistent Christians," there is, in most of the churches, "a strong tendency to spiritual lethargy, to worldly pleasure, and to indifference and skepticism on the great subject of salvation." "Houses of worship are not well filled; prayer-meetings are not fully attended; the Sabbath is much desecrated; contributions for supporting the institutions of the gospel at home, and for extending them abroad, have fallen off; the love of many has waxen cold; and there are few manifestations of the power of the Holy Spirit in the churches." Consequently, an unusually small number of converts has been received into the church during the past year. This state of spiritual declension, it may be remembered, was among the causes for lamentation a year ago; but it appears to

have been aggravated, and is a just cause for alarm. Regarding the present transition state of the churches and the necessities of their pastors and spiritual guides, they greatly need a general outpouring of the Spirit. The old generation of church members, which came in during the great awakening from 1837 to 1842, is now fast passing away from earth, while the missionaries who witnessed and labored in that great work of the Lord, now find grey hairs upon them; though they are permitted to rejoice in the ministerial vigor and activity of some of their children. The industrial pursuits of the Islanders are in a state of change, owing mainly to the introduction of the sugar cane, and it affects the social condition of the whole people,—whether for ultimate good, or evil, cannot yet be known. But it must needs produce a decline, for a time, in the attention given to religious things. The inroad of the Reformed Catholics,—as the English bishop and his presbyters, belonging to the extreme ritualistic school, choose to be called,—cannot be said, as yet, to have affected the masses of the people; but the influence of that mission upon the Government of the Islands, and upon an influential portion of the natives who are looking to the Government for employment, has been injurious. If these causes continue long, and there should not be a revival of religion on the Islands, we must be prepared for sad reverses; for surely there was never a greater error committed, than was the sending of such a mission, just in the present crisis with the Government and people. It will be made the subject of a special report to the Board, and therefore need not be farther remarked upon here. The changes made last year, in the ecclesiastical condition of the native churches, by which the responsibilities of self-government in religious matters were thrown upon the Protestant Hawaiian community, may have had a temporary unsettling influence on the native mind; but these changes could not have been safely delayed much longer, and if they are prudently and firmly carried into effect,—as they seem likely to be,—the Protestant churches will be brought into the most favorable condition for their future prosperity. This of course is on the supposition that there shall be no disastrous retrograde movement in the government of the Islands; and that, moreover, the churches at home will remember the churches on those Islands unceasingly in their prayers.

#### EDUCATION.

So far as is known, the Board of Education has published no late Report concerning the Government schools. The annual letter states, that “the common schools are still sustained by the Hawaiian Government with more or less vigor, and are

doing much for the nation ; though not all we could desire, nor what they might do with an increase of improved school-books and school apparatus, and a more competent corps of teachers. Early in the present year, however, the Government schools in West Maui were suspended, on the alleged ground of a want of funds. This may prove to be a first step towards throwing the schools on the voluntary contributions of the people. The people of Lahaina raised two or three hundred dollars for the resumption of the schools in that place. The Islanders having property, are more ready to pay for tuition in the English language than in their own proper tongue. It is hoped that they will not be much longer misled in this direction. Very few of the Hawaiian children learn enough of English to be of use to them, and it is therefore a misapplication both of time and money.

The Sabbath school is among the Christian institutions of the Islands. As an illustration, we may instance the one in Kau, on Hawaii, where one hundred and fifty children are in habitual attendance. A verse of Scripture is committed each day, and recited on the Sabbath. With this is combined instruction in Bible stories, the catechism, and singing. There are in these churches many young people of intelligence and promise. About fifty copies of the monthly religious paper are taken, paid for, and read by the children. In February they had a picnic, where nearly two hundred were present.

The Committee have not the means of reporting concerning the Oahu College, and the native College at Lahainaluna, both of vital consequence to the nation. They are understood to have enjoyed their usual prosperity. The Oahu College, however, in consequence of the failure of Mr. Mills's health, is deprived of the valuable labors of its worthy President and his lady, who are now in this country. Speaking of their prospective departure, the annual letter says : " We cannot but bear our united testimony to the ability and fidelity they have exhibited, during the few years they have been connected with the institution. We shall ever remember with gratitude their valuable services." The hope is also expressed, " that the efforts of the Trustees to procure a new President, will be crowned with speedy success."

No report has been received concerning the High School at Hilo, and the Select School at Waioli.

The Hawaiian Board has a Theological School at Wailuku, on Maui, under the care and instruction of Rev. W. P. Alexander. It was commenced on the 1st of September, 1863, and its present number of pupils is ten, eight of whom are graduates of the Lahainaluna College. There has been much care exercised in selecting the pupils. Most of them have thus far supported

themselves, and the greater portion will spend a second year in the school. Their time is divided between theology, church history, exegesis, and sermonizing.

Mr. Coan, Mr. Paris, Mr. Parker, and possibly some others, have also had classes for theological instruction, their pupils numbering in all about thirty ; though not all of these were expected to become preachers. Some of the pupils have been actuated simply by a desire to increase their Biblical knowledge.

Correlative with the school for educating preachers, pastors and missionaries, is the school for the boarding and education of pious females. Such a Boarding School has been opened by the Hawaiian Board, in a retired and beautiful location in the south-eastern district of Hawaii, under the care of Mr. and Mrs. O. H. Gulick. Twelve girls, eleven of them over thirteen years of age, have been received. Six are members of the church. The difficulty, which is experienced at first, in obtaining the needful teachers for this school, cannot last long, since there is a goodly number of missionary daughters, of piety and education, on the Islands. Tuition and board are free to the pupils. The number can be more than doubled when there is the proper number of teachers. Mr. and Mrs. Gulick are earnestly devoted to the school, and he has, besides, the pastoral care of the church at Waiohinu.

Miss Ogden, at Makiki, near the Oahu College, and Mrs. Smith, at Koloa, on the Island of Kauai, have each a small female boarding school, where the instruction is mainly through the medium of the English language ; the former with sixteen pupils, the latter with fifteen. The English mission has a boarding school at Lahaina, of twenty-six girls, and another with about twenty boys, where the English language is taught.

#### PUBLICATIONS.

Arrangements are being made for giving new life and energy to this important department. A small Religious Monthly was commenced in January, and has a circulation of 2,500 copies. Three new tracts have been added to the list of those already published ; and there has been a new and revised edition of the Evidences of Christianity. The Hawaiian Board has also received, from the American Tract Society at New York, beautiful editions of the Child's Primer, the Child's Hymn and Tune Book, and of a Church History, prepared by Rev. J. S. Green, and revised by Rev. Hiram Bingham, Senior. These books have the prospect of a good sale. A third edition of Mr. Bingham's Bible Class Book is in the press ; and a revised, enlarged, and much improved edition of the Hymn Book by Rev. L.



Lyons, is about being published by private enterprise. Nearly ten thousand volumes of different works, containing 3,600,000 pages, were sent out from the depository during the year. Nine hundred of these volumes were the Bible in royal 8vo. The American Bible Society has consented to prepare electrotype plates for a Hawaiian Family Bible.

#### A NEW DISEASE—DEPOPULATION.

A disease called the Chinese leprosy, has begun to prevail among the people, and no method of curing it has yet been discovered. Dr. Baldwin knew of thirty cases in Lahaina. An effort is made to prevent its diffusion, by, as far as possible, isolating the patients. This disease does not promise well for the future. According to the revelations of the census, the rate of decrease in the population has greatly diminished since the introduction of the gospel, and in consequence of that,—from sixty-five per cent in the forty-four years previous to 1823, to about seven per cent in the seven years following 1853. It is understood, that these fatal diseases fall chiefly on the more vicious portion of the community. If the Government does not open the flood-gates of intemperance on the people, we may hope there will be a remnant. — Even then, we may trust in the providence and grace of God.

#### MICRONESIA.

The Islands of Micronesia are generally low coral formations, extremely limited in their range of vegetable productions ; and such Islands are not healthful abodes for persons unaccustomed to such circumstances from early life. The work upon these must therefore be mainly done, for the present, by Hawaiian missionaries and by the natives of Micronesia. And it is believed that this work can be prosecuted to the best advantage under the direction of the Board of the Hawaiian Evangelical Association ; with the needful grants-in-aid from the American Board. Of course the centre of operations must, for the present, be the Hawaiian Islands. Ponape lies too far west for a present centre, but being a high island, and not open to the objections of the coral islands as a place of residence, it should be cultivated as the centre of a future mission to the numerous groups of islands lying farther west, especially as the Lord has been pleased to smile graciously upon the efforts already made by his missionary servants among the people of that island.

Though the Board is not immediately responsible for the direction of the missions on those Islands,—for, considering their wide geographical separation, there are really three missions,—the Committee will report upon them as usual, since the American missionaries will receive their support mainly, if not wholly, through this Board.

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## MISSION TO THE GILBERT ISLANDS.

APAIANO.—Hiram Bingham, Jr., *American Missionary*, and Mrs. Minerva C. Bingham. J. H. Kanoa, *Hawaiian Missionary*, and wife; and two married Hawaiian helpers.

TARAWA.—J. H. Mahoe, *Hawaiian Missionary*, and wife; and one married Hawaiian helper.

2 stations; 1 American missionary; 1 female assistant missionary; 2 Hawaiian missionaries and their wives; 3 Hawaiian married helpers.

Kanoa, while absent from Micronesia on account of the failure of his health, performed an important service on Hawaii, his native isle, in promoting the missionary spirit among the churches. He returned last autumn, with invigorated health. Though destined to Kusaie, he has stopped for a time at Apaiang, at the urgent solicitation of Mr. Bingham. The last named helper went out at the same time with Kanoa, under appointment to the Gilbert Islands.

The summer of last year was one of special interest, "some twenty or more being found willing to be looked upon as the missionary party." The majority of these were women, and several of them were regular attendants on Mrs. Bingham's school. The Sabbath congregations numbered over fifty. Clothes are not needed by natives for comfort in these warm regions, but quite a number of the females are beginning to yield to a Christian influence on their ideas of propriety. The wife of the chief ruler, and one other woman, have been received into the church, and the chief ruler himself, and another man, were propounded for admission. The evidences of the chief's conversion are regarded as very satisfactory. He has made considerable personal sacrifice on the score of Christian principle. There are three small schools.

In March, Mr. and Mrs. Bingham made a missionary tour of Apaiang. The total number of hearers addressed, at some fifty places, amounted to about one thousand. In April, they made the spring visit to Tarawa, with their Hawaiian helpers, in the 'Star of Peace.' They spent nearly twenty days there; traveled sixty miles or more; and addressed in all, at more than fifty points, about one thousand three hundred natives. At some places drunken men disturbed the meetings, but in the main, kind treatment was received. Our brother writes:

"I was pleased with the attention shown by many of the high chiefs to my Hawaiian associate, convincing me more than ever before, that Hawaiian missionaries may win the confidence and command the respect of these proud savages. It is to us a comfort to find so much knowledge of the way of life; yet so distant are many of the villages, and consequently so rare the preaching of the gospel in them, that much darkness still remains. Although the islands of this group are spoken of as populous, one must travel many a mile in order to meet with a thousand natives in their own villages. We need

most emphatically, *touring* missionaries,—men of much physical endurance; able and willing to live much on what the islands produce; to sleep, night after night on the ground; to drink miserable water; to row or paddle many a weary mile to windward, with no native to help; to walk long distances, on wide, glaring flats, beneath a torrid sun, after they have left their boat, before they can preach to the natives. Such must be much of the experience of missionaries to the Gilbert Islands. But thanks be to God, our Hawaiian missionaries do engage, to some extent, in this work.”

The translation of the New Testament had advanced as far as to 1st Corinthians, but had been greatly hindered by the apostasy of the young Joseph, whose services, as assistant translator, had long been of great value. Lately he had returned, and gave encouraging signs of repentance. A hymn book in the Gilbert dialect was printed at Honolulu the past year. There is now a small printing press at Apaiang.

The ‘Star of Peace,’ mentioned above, is a half-decked boat, sent for use in this group by the children of California.

#### MISSION TO THE MARSHALL ISLANDS.

EBON.—(One of the Ralik Islands.)—Benjamin G. Snow, *American Missionary*; Mrs. Lydia V. Snow. D. Hapali, *Hawaiian Missionary*, and wife; and two married Hawaiian helpers.

KUSAIE, an out-station on Ualan, or Strong’s Island. One native helper from Ponape.

*In this country.*—Edward T. Doane, *Missionary*.

1 station; 1 out-station; 2 American missionaries; 1 female assistant missionary; 1 Hawaiian missionary and wife; 2 married Hawaiian helpers; 1 Ponape helper.

Mr. Doane left Ebon early in 1863, and reached the Hawaiian Islands only to find himself bereaved of his beloved wife, who had before gone thither for the benefit of her health. He is now on a visit to this country.

Mr. Snow and one of the helpers occupy the south side of the lagoon, while Hapali and the other helper are on the north-eastern side. Mr. Doane organized a church of seven members on the 4th of January, 1863, and Mr. Snow admitted ten others in the following September. Two having been excluded, there are now fifteen members, and a number of other persons are in a hopeful state. There are five houses of worship. The Sabbath congregations in the central church have increased to over two hundred.

“Tokens of the Spirit’s presence have been manifest among the old, the middle aged and the young; not only in their attending meetings and listening to truth, but also trying to learn to read.” The adult part of the population seemed, at one time, to be very generally moved concerning their salvation. The monthly concert of prayer is observed, and contributions are made, mostly in cocoanut oil, an individual bringing one or

two cocoanuts full. The oil thus contributed has been sold at Honolulu, for nearly one hundred dollars. The pupils in the schools number three hundred and fifteen.

During the summer of last year, several of the native Christians availed themselves of a large fleet sailing northward through the group, to publish the gospel from island to island. They made a satisfactory report on their return. They had had their regular Sabbath meetings, and their stated evening prayer meetings. Some of the young chiefs had joined them. Mr. Snow appears to have secured the good will and esteem of chiefs and people.

Kusaie was the place of Mr. Snow's residence for nearly ten years, until his removal to Ebon in 1852. A church of twenty-seven members was organized before he left. He visited them last year, and admitted several more to the church, and again in January of this year, going in both instances, in the 'Morning Star.' Writing during the latter visit, he says :

"The grace of God still abounds for poor Kusaie. They report fifty converts since we last left them,—Narcissus [a native helper from Ponape] says fifty-one,—and among them two of our younger chiefs. The work seems to have gone on steadily, quietly, though at times with a good deal of opposition on the part of the king and two other chiefs. As to how far the work has been genuine, time and eternity alone can determine ; but it looked cheering, last evening, to see one hundred natives crowded into our large room at the Wednesday evening prayer meeting, with many others in and about the doors ; all with eyes, ears, and mouths intent on catching every word of truth ; and those two chiefs among them, giving in their testimony to the truth as it is in Jesus. Verily this looks like the work of God."

Subsequently Mr. Snow added :

"Yesterday was a high day for the good cause on Kusaie. It was communion day for the little church, and I admitted eleven new members, on profession of their faith, and baptism. Those two young chiefs were among them, and the wife of one of them, Si-Sa. She is the most beautiful young woman on the island, and her eager attention to the truth adds much to her loveliness. After I had baptized the parents, it was my privilege to baptize a darling little boy of theirs, only a few months old. There were about one hundred and fifty people present, including the king and Sigira, with his wife."

In a large village at South Harbor, there has been a precious work of grace. "One of the favorable indications is, that twenty-one among them have learned to read almost without a teacher, so that they can spell their way along through the Gospel of John, which I have brought them, quite intelligently."

The Gospel of John, translated by Mr. Snow into the Kusaie dialect, and printed at Honolulu, was sent to Kusaie by the 'Morning Star' in January last. The people of the island are urgent that Mr. Snow should return and live among them.



## MISSION TO THE CAROLINE ISLANDS.

PONAPE.—Rev. Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

WELLINGTON ISLAND, an out-station.

1 station; 1 out-station; 1 missionary; 1 female assistant missionary.

Writing at the beginning of the present year, Mr. Sturges says:

“In my last trip by land, over and around the Island, I was surprised to find how generally the light is spread. I was every where recognized as the missionary, and all were ready to hear. There are now little lights,—stations where there is at least one praying family,—quite around the Island. We have sent those most apt to teach of our church members abroad, far and near. They go out and spend a Sabbath, or several days, holding meetings, teaching from house to house, and return with their reports. These reports, made at some of our prayer meetings, greatly encourage our people to pray, and to go and do likewise.”

Across the mountains from where Mr. Sturges resides, at Jokola, the “good work” was commenced and carried on mainly through the agency of the native church members. They have built themselves a house of worship. Mr. Sturges writes: “Most of the people of that place have been here for the past two or three weeks, and we have had a better opportunity to become acquainted with them. We are surprised to see how much knowledge they have. Nearly all can read some, and their views of sin and salvation seem wonderfully full and correct.”

As in former years on this island, so now, no formal school is kept. Yet many have learned to read. ‘Where there is a will, there is a way.’ On the 20th of November, a new church was dedicated,—the result of two years of labor; and the ringing of a bell adds to its attractions. The Sabbath morning congregation has never been less than one hundred. In January, the Nanakin of the Kiti tribe was received into the church, and fifteen others were admitted at the same time; so that thirty-six native Christians celebrated the Lord’s supper on that occasion.

In the Metalanim tribe, the Christians are firm and active, and their chief has sent, for the Missionary House at Boston, his old drum, by which the people were once summoned to their sacred feasts,—having heard that the Hawaiians had sent their idols to America.

Wellington Island (Mokil) is a small coral ring, about sixty miles east of Ponape, with a population supposed to be less than a hundred. The chief of the island visited Mr. Sturges in January, who says: “I think much of him. He was here a

little more than a year ago, and does not forget what he then saw and learned. The changes among his people are wonderful; *all* are learning to read, *all* strictly keep the Sabbath, and I hope that, now, the king will go back and start them to pray."

## NORTH AMERICAN INDIANS.

### DAKOTAS.

FORT THOMPSON, on the Missouri.—John P. Williamson, *Missionary*; Hugh D. Cunningham, Edward R. Pond, *Assistant Missionaries*; Mrs. Mary P. Cunningham, Mrs. Mary F. Pond.

*Without a Station*.—Thomas S. Williamson, M. D., Stephen R. Riggs, *Missionaries*; Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

1 station; 3 missionaries; 2 male assistant missionaries; 5 female assistant missionaries.

Changes that seemed likely, one year ago, to exert an important influence upon the coming history of the Dakotas, have not taken place. The missionary force remains as it was at that time, except that Mrs. Pond has joined the station at Fort Thompson.

### TRIALS AT FORT THOMPSON.

The removal of thirteen hundred Dakotas from Fort Snelling to the Missouri River was mentioned in the last Report. To our missionary friends who followed this band of captives to their new home, the year has been one of trial and privation. They were permitted to occupy the Government school house, imperfectly finished; and, having partitioned off two rooms at one end, they endeavored to make themselves as comfortable as possible, living, teaching, &c. in this one building, forty feet by twenty-three. When mid-winter came, and a large party went forth on a buffalo hunt to escape starvation, Mr. J. P. Williamson accompanied them. "It was a hard trip," he wrote subsequently; but he rejoiced that he had made it, inasmuch as he had shown them that they could traverse the prairies, and yet keep the Sabbath; kill buffaloes, without resorting to charms; in a word, live by the chase, and yet serve the Lord.

It would be difficult to describe the trials of the Indians, during the year under review. "The corn [which they planted in 1863] did not come up till August; and the potatoes never came up." Early in January, it became quite clear that if all should remain at Fort Thompson till spring, many must starve.

Hence they received the cordial advice of the station to disperse in search of their daily bread. Some went down the Missouri river, two hundred miles; others went out upon the prairies, as already intimated. "It was a doubtful undertaking at such a season of the year," says Mr. J. P. Williamson, "when one has to travel for two or three days without wood;" and especially doubtful was it for men, women, and children, thinly clad, without horses to carry their luggage and chase the game which they sought. It will be inferred, perhaps, that all the efforts made by the Indians, even with the aid furnished by the Government, have not sufficed for their comfortable support. "Starvation has hung over them during the entire year," wrote the brethren in July last, "so that it has become exceedingly wearisome to see that dark cloud so near us, with no prospect of a brighter day."

In justice to the stricken and afflicted people, it should be said that they have shown not only a willingness, but a strong desire to work; but there has been almost nothing which they could do. Especially has this proved to be the case with the women; and three-fourths of the families have no adult males in them.

But these Dakotas have been exposed to other perils. Hunger has proved too strong for many of the females; and they have yielded to temptations placed in their way, especially by the soldiers stationed in the fort. Some members of the church have fallen; and five have suffered excommunication. Others, it is hoped, are truly penitent.

#### PROGRESS AT FORT THOMPSON.

Amid all the discouragements of the year, our brethren have labored in hope; and they are able to speak of results, which are very gratifying. Two paragraphs from their annual report present a pleasing *résumé*.

"For six months we have had a flourishing school, under the guidance of Messrs. Cunningham and Pond. It averaged over one hundred scholars per day, and when the Indians were mostly at home, one hundred and fifty, which was as many or more than could be properly accommodated. For regularity and application it was all we could ask. The desire to learn to read and write has been very great. Some who could not attend school have learned at home. I think one hundred have learned to read intelligently, and twenty-five or thirty to write legibly.

"When we look at the religious condition of these Dakotas, we find a marked change from any former year. As a community, we see them now a Sabbath keeping and a church-going people. Though there are those who make no pretensions to Christianity, and a few who oppose it, they are in the minority; and the tide sets strongly against heathenism. It is seldom, now, that we hear the conjuror's rattle, the magician's cry, the reveler's song, the bloody war-whoop, or the unearthly howl of the demoniac worshiper. Those formerly acquainted with them, on coming here, all remark, 'How quiet the Sioux camp is!' Occasionally a strange Indian, stopping here for a day or

two, goes home and reports that it is like the 'ghost' land. 'They have nothing to eat, and depend upon no one but God, to whom they pray and sing, night and day.'"

When it is added, that forty-eight persons have made a profession of their faith in the Saviour, making the whole number of communicants (including twenty-nine lately received by letter from the prison at Davenport) two hundred and twenty-two, it will be seen that the Good Shepherd has graciously remembered these "scattered sheep among many wolves."

#### THE DAVENPORT PRISONERS.

The order of General Roberts, excluding Dr. Williamson from the prison at Davenport, was mentioned in the last Report. Soon after the meeting of the Board at Rochester, Mr. Riggs resolved to make an effort for the abrogation of this order, having secured the countenance and support of General Sibley, and hoping also to obtain the approval of General Pope. Much to his joy, however, he found that this obstacle to his intercourse with the Indians had been removed, prior to his application. He spent a number of days with the prisoners, in October and November; and he found much in their circumstances to sadden his heart. A feeling of depression and gloom was resting, like a dark cloud, upon many of them; and those who became sick, were very apt to die. They talked of "the outbreak" as a great calamity, which had come suddenly upon them, and in the end deprived them of their liberty. It was all the more sad for Mr. Riggs to hear their communings one with another, because he could not regard the sentence passed upon "the great majority of them" as sustained by the evidence. "Since their trial," he says, "I have attended two military commissions; and from my knowledge of the cases, I have no hesitation in saying that if those two hundred and fifty men could come before any military commission that might be appointed in Minnesota now, not one-fifth of them would be condemned at all."

On the other hand, there was not a little to cheer and encourage him. "Soon after I came here," he wrote, "I asked those who could write to give me their autographs. I have received about one hundred and eighty. I think the number of readers is about two hundred, perhaps a little more. A week ago, there was a large mail brought to them from their friends on the Missouri. This set them all to writing; and on the Monday following, Sergeant Paine gathered up and took to the Post Office two hundred and eighty letters. The following extract from one of his letters will throw light upon their spiritual condition: "Last summer, Dr. Williamson ordained ruling elders in nearly



all the separate bands or clans represented here. I have obtained reports from these men, concerning those under their immediate care. Thus far I am impressed with the idea that the majority are holding on to their profession. They wish to have the Lord's supper celebrated next Sabbath. To-day the elders handed me about one hundred and sixty names of men who, they think, live up to their profession; and the canvass is not quite perfected."

Dr. Williamson visited the prisoners in December; and, after having been with them some eight weeks, he confirmed the statements of his associate. He was a constant witness to that heaviness of spirit which Mr. Riggs had noticed; but he was cheered by the earnest endeavors of many, though imperfectly supplied with books, to enlarge their stock of knowledge. Of their piety he writes as follows: "As I become more intimately acquainted with them, I am more and more convinced that a large majority are, indeed, born of the Holy Spirit. I administered the Lord's supper to them on the 31st of January. Not quite two hundred partook of the ordinance; but I suppose more would have united with us, had it not been that a number were called away, just as the services were commencing." \*

Dr. Williamson repaired to the city of Washington, last spring, for the purpose of effecting the release of certain of the prisoners. He succeeded in part, having obtained an order for the exchange of some thirty, with the understanding that if the department of these should be unexceptionable, others would be set at liberty, at no distant day.

#### THE LOYAL DAKOTAS.

When the thirteen hundred Dakotas were removed from Fort Snelling to Fort Thompson, as already mentioned, a number of the "half breeds" and "full bloods," by reason of their uniform good conduct, were retained by General Sibley, and attached to his corps of "scouts." After the campaign of 1863 had closed, the greater part, with their families, were removed to the Head of the Coteau, some to have their pay as scouts continued, and all to receive rations. In this camp were found a majority of those who had belonged to the three churches; under the care of the mission at the time of the outbreak, including the three Hazlewood elders. More recently the camp has been divided; and the three parts are supposed to contain some forty church members; and though, in such circumstances, we could hardly expect much advance in the Christian life, religious meetings are said to be held "pretty regularly."

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\* On the second Sabbath of September, Mr. Riggs admitted twenty-seven to Christian fellowship. They had been at Davenport, however, but a short time.

## OJIBWAS.

ODANAH.—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Miss Rhoda W. Spicer, *Teacher*; Miss Segur, *Matron of the Boarding School*; Henry Blatchford, *Native Preacher*.

1 station; 1 missionary; 3 female assistant missionaries; 1 native preacher.

Dr. Ellis felt constrained, in May last, to surrender the charge of the Boarding School, because of the impaired health of his wife. Mr. and Mrs. Wheeler have taken their place, and assumed the responsibilities which are incident thereto.

## EDUCATION.

A large number of pupils, nearly one hundred in all, have received instruction, within the past year; and their proficiency has given much satisfaction to all connected with the mission. The improvement of the boarding scholars (twenty at the present time) is very obvious. They have advanced in knowledge; and they have become more correct in their habits and general deportment. In consequence of this change, it is much easier to direct and control them. When they entered the school, they had the vices of the heathen, for the most part; and they did not hesitate to shield each other from merited punishment. Now, however, the general sentiment is in favor of truthfulness, honesty, obedience, &c. Indeed, Mr. Wheeler regards this branch of the missionary work at Odanah as more interesting and hopeful than any other.

## SPIRITUAL RESULTS.

The attendance upon the means of grace has not been particularly cheering, the number present on the Sabbath having fluctuated between fifty and eighty. Aside from hinderances growing out of the opposition or indifference of the carnal mind to the teachings of the Bible, there are special causes at work for the lessening of the congregations at Odanah. Some who might otherwise be found in the sanctuary, are soldiers in the army of the North; and others have gone to the mining districts, in order that they may obtain a better support for their families. Though it would be pleasant to see all such persons among the regular hearers of the Word, Mr. Wheeler, in the circumstances, does not regret their absence. He hopes that those who are laboring in Wisconsin for higher wages, will acquire habits of industry, and conform to the customs of civilized life, thereby receiving permanent benefit.

The condition of the church is supposed to be better than it was last year. Though there have been no additions to the membership, the following extract from a recent letter of Mr.

Wheeler will show that the Lord has not forgotten to be gracious: "It is with great joy that we record the fact that six, connected with our boarding school, and in Christian families, indulge the hope that they have become the friends of Christ. The altered deportment of some of them is very marked. Their obedience, tenderness of conscience, love of prayer, and delight in the Scriptures, showed at once a great change in their feelings, which we trust will be abiding. The church felt the quickening influence of the Holy Spirit; and we all felt, I believe, our need of a more abounding spirit of prayer, and of a stronger religious vitality. Five years had passed away since the boarding school was commenced; and yet none of the children connected with it had been renewed by the Spirit. Much religious truth had been communicated; but no fruit could be seen in the conversion of souls to Christ. Many things also looked dark and threatening, in the external condition of the people and prospects of the mission. We felt that our only hope was in God. The burden of our prayer was, 'Lord, save us, or we perish.' I think we realized, in some measure, what it was to be of one heart and one mind in these feelings. Then the Saviour seemed to say. 'Be it unto you according to your faith.' Our meetings were well attended, solemn and attentive. Several became distressed on account of their sins, and found peace in believing. We hope soon to receive some of them, if not all, to the fellowship of the church."

#### OTHER CHANGES.

It was necessary, last year, to speak of a revival of paganism, as also of a freer use of alcoholic liquors, the latter evil arising in part from the former. In both particulars, there has been a favorable change. The great inland conjuror, mentioned in the Annual Report for 1863, "has gone home;" and "the sound of the medicine drum is seldom heard." On the other hand, the laws forbidding the traffic in intoxicating drinks with the Indians are better enforced; so that it has become far more difficult for them to obtain the means of gratifying that perverted and dangerous taste, which is so common among them. "The consequence is, that the people are more quiet, orderly, and industrious."

#### SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

LOWER CATTARAUGUS.—Otis F. Curtis, *Missionary*; Mrs. Marilla W. Curtis.  
—One native helper.

LOWER ALLEGHANY.—(Old Town.) Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce; James Pierce, *Native Preacher*; Daniel W. Pierce, *Assistant*.

3 stations; 3 missionaries; 3 female assistant missionaries; 1 native preacher; 2 native helpers.

Last winter, Mr. N. H. Pierce thought it desirable that his residence should be transferred from Upper Alleghany to Old Town. As the Committee concurred with him in this opinion, he made the exchange on the 19th of February. It will be noticed that the laborers on both Reservations, except the native assistants, remain as they were last year.

#### POLITICAL EXCITEMENT.

The Senecas have given a large share of their attention, within the past year, to questions of a public nature. Endeavors have been made, from time to time, to secure the adjustment of certain claims upon the United States' Government, especially for lands which were made a part of the State of Kansas, in violation of the rights of the New York Indians. Complaint having been made against the previous (Seneca) administration, for not discharging its whole duty in the premises, the matter was carried to the polls; and the "old chiefs' party" gained the victory. It devolved upon the incoming administration, therefore, in connection with delegates from other tribes, to treat with the Chief Clerk of the Indian Department, Charles Mix, Esq., who had been sent from Washington to satisfy the demands in question. But when the interview was held, it was found that some of the Indians were not in a mood for a calm and courteous examination of the matters before them. There were persons from other tribes, moreover, who had no authority to act in the case, and were about to contravene the wishes of those whom they professed to represent. The Commissioner having received an intimation of this fact, asked for the credentials of those who proposed to take part in the negotiation. Disconcerted and displeased by this requirement, they passed a vote, asking for his credentials. He replied that the demand, especially in manner and form, was not only unprecedented, but a direct insult to the Government which he represented, and that nothing remained for him, therefore, but "to take up his carpet bag, and bid them 'good bye;'" and so he left the council, "without so much as reading the propositions" which he had intended to make. It will be supposed, of course, that all such political excitements among the Indians have an unfavorable bearing upon their spiritual interests.

#### CATARAUGUS RESERVATION.

The mortality among the Indians belonging to this Reservation, at home and abroad, (many are in the northern army,) has been unusually great. From January 1, to July 1, the deaths amounted to nearly one hundred. "No particular disease has claimed any larger number of victims; but there seems to have



been an aggravated fatality attending all diseases." The influence of these frequent admonitions was not altogether such as our missionary brethren desired and hoped. Even the church has not been fully aroused to its peculiar responsibilities.

Still the labors of the year cannot be regarded as uncompensated or unproductive. The Orphan Asylum, especially, has enjoyed a blessing which its friends acknowledge with grateful hearts. Prior to April 4, Mr. Curtis reported the admission of twelve of its pupils to the privileges of the believer. Outside of this institution, likewise, there has existed at times a quickened interest in the truths of the gospel. Backsliders have been reclaimed; cases of conversion have occurred; and some Christians have seemed to be refreshed and invigorated. The whole number of additions to the church has been fifteen, making the present number of communicants one hundred and eighteen.

The educational department of the Orphan Asylum continues to be remarkably successful. The Commissioner who was sent to treat with the New York Indians, as already mentioned, seemed to be highly pleased with its condition. He is reported to have said in Washington that he had never seen a school that was so well conducted; and the Special Agent, sent by the Indian Department to pay the annuities, was requested "to have this opinion publicly expressed." After the agent had seen the Asylum, he told the Senecas that he fully concurred with Mr. Mix. The Committee take pleasure in saying that the Commissioner of Indian Affairs has made a donation of one thousand dollars to this meritorious institution. The gift was timely; and it was most thankfully received.

#### ALLEGHANY RESERVATION.

Shortly after the removal of Mr. N. H. Pierce to Old Town, the members of the church appeared to be revived; and there were a few inquirers for the way of life. This state of things continued till the farming season began, when the attention of the Indians was diverted, in some measure, to secular employments. The weekly prayer meeting was not neglected, however; and early in August Mr. N. H. Pierce saw, as he believed, indications that the Lord had other blessings in store for the people under his care. The communicants at Upper Alleghany are said to have remained steadfast, with few exceptions; and a similar report is made in behalf of those who reside on Cornplanter's Reservation. In this last field there is one favorable sign, which Mr. Pierce regards as worthy of notice, though he is unable to say how much it foretokens. "There has been a manifest disposition," he writes, "on the part of the two surviving sons of Cornplanter, the distinguished chief who died

several years ago, to relinquish their paganism. They have been the leaders among the pagans on that Reservation, and strong opponents of the Christian religion. Now they say to us, 'We are willing to be taught by you. We have our troubles and our afflictions; but our religion gives us no relief or comfort.'

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### SUMMARY.

#### *Missions.*

Number of Missions, . . . . .	22
“ “ Stations, . . . . .	111
“ “ Out-stations, . . . . .	213

#### *Laborers Employed.*

Number of ordained Missionaries (6 being Physicians),	150
“ “ Physicians not ordained, . . . . .	3
“ “ Other Male Assistants, . . . . .	5
“ “ Female Assistants, . . . . .	170
Whole number of laborers sent from this country, . . . . .	328
Number of Native Pastors, . . . . .	41
“ “ Native Preachers and Catechists, . . . . .	251
“ “ School Teachers, . . . . .	263
“ “ Other Native Helpers, . . . . .	185—740
Whole number of laborers connected with the Missions, . . . . .	1,068

#### *The Press.*

Number of Printing Establishments, . . . . .	4
Pages printed last year, as far as reported, . . . . .	27,486,573

#### *The Churches.*

Number of Churches, (including all at the Hawaiian Islands,) . . . . .	166
“ “ Church Members, (do. do.) so far as reported, . . . . .	23,647
Added during the year, (do. do.) . . . . .	522

#### *Educational Department.*

Number of Training and Theological Schools, . . . . .	12
“ “ Other Boarding Schools, . . . . .	14
“ “ Free Schools, (omitting those at Hawaiian Islands,) . . . . .	345
“ “ Pupils in Free Schools, (omitting those at H. I.)	9,679
“ “ “ Training and Theological Schools,	320
“ “ “ Boarding Schools, . . . . .	318
Whole number of Pupils, . . . . .	10,317

## PECUNIARY ACCOUNTS.

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### Expenditures of the Board for the Year ending August 31, 1864.

#### COST OF THE MISSIONS.

[It will be understood, of course, that many of the items in these accounts are much larger than they would have been but for the rate of exchange.]

#### *Zulu Mission.*

Remittances, purchases and cost of exchange, . . .	\$ 20,151 53
Expenses of Mr. Ireland, . . . . .	400 00
Do. of Mr. McKinney, . . . . .	577 62
Passage of Mrs. Stone and child to South Africa, . . .	344 25—21,473 40

#### *Gaboon Mission.*

Remittances, purchases and cost of exchange, . . .	3,709 62
Passage of Mrs. Preston and Miss Greene to New York, .	300 00
Do. of Mrs. Preston to Gaboon, . . . . .	200 00—4,209 62

#### *Mission to Greece.*

Remittances and premium on exchange, . . . . .	1,873 86
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#### *Mission to Western Turkey.*

Remittances, purchases and cost of exchange, . . .	70,264 83
Expenses of Mr. Peabody and family, . . . . .	214 38
Grant to do. do. . . . .	600 00
Passage of Mr. Bliss and family from Constantinople, .	1,502 22
Expenses of Mr. Bliss and family, . . . . .	580 65
Outfit and expenses of Mr. and Mrs. Giles, . . . . .	425 00
Passage of Mr. Van Lennep and family to Constantinople,	867 50
Expenses of do. do. . . . .	279 62
Grant to Mr. Crane, . . . . .	200 00—74,934 20

#### *Mission to Central Turkey.*

Remittances, purchases and cost of exchange, . . .	24,326 76
Outfit and expenses of Mr. and Mrs. Montgomery, . .	685 91
Expenses of Mr. White and family, . . . . .	337 00
Do. of Dr. Goodale and family, . . . . .	150 00
Passage of Mr. and Mrs. Montgomery to Alexandretta, .	631 50—26,131 17

#### *Mission to Eastern Turkey.*

Remittances, purchases and cost of exchange, . . .	34,556 98
Outfit and expenses of Miss Pond, . . . . .	180 82—34,737 80

*Syria Mission.*

Remittances, purchases and cost of exchange, . . .	43,585 43
Passage of Mr. Hurter from Beirut, in part, . . .	158 82
Grant to do. . . . .	600 00
Passage of Dr. and Mrs. Post to Beirut, . . .	682 00
Expenses of Mr. Lyons and family, . . .	250 00—45,276 25

*Nestorian Mission.*

Remittances, purchases and cost of exchange, . . .	29,980 88
Expenses of Mr. Coan and family, . . .	363 06
Passage of do. to Constantinople, . . .	921 90
Expenses of Dr. Wright and family, . . .	428 60
Passage of do. and daughter to Constantinople, . . .	707 40
Passage and expenses of Dr. Young, . . .	318 24
Grant to do. . . . .	400 00—33,120 08

*Mahratta Mission.*

Remittances, purchases and cost of exchange, . . .	39,469 76
Expenses of Mr. Hazen and family, . . .	474 35
Passage of do. to Bombay, . . .	750 00
Outfit and expenses of Mr. and Mrs. Chapin, . . .	774 11
Passage of do. to Bombay, . . .	500 09
Expenses of Mr. Wood, . . .	318 09—42,286 31

*Madras Mission.*

Remittances, purchases and cost of exchange, . . .	7,410 94
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*Madura Mission.*

Remittances and purchases, including cost of exchange, . . .	52,024 61
Expenses of Mr. Muzzy and family, . . .	200 09
Grant to do. . . . .	600 00
Expenses of Mr. Chandler and family, . . .	583 21
Passage of do. to Madras, . . .	875 00
Expenses of Mr. Webb and family, . . .	250 00
Do. of Mr. Herrick and family, . . .	155 00—54,687 82

*Ceylon Mission.*

Remittances, purchases and cost of exchange, . . .	20,598 52
Expenses of Mr. and Mrs. Bates, . . .	314 05
Passage of do. from Liverpool, . . .	344 16—21,256 73

*Canton Mission.*

Remittances, purchases and cost of exchange, . . .	17,865 52
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*Fuh-chau Mission.*

Remittances, purchases and cost of exchange, . . .	25,428 65
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*North China Mission.*

Remittances, purchases and cost of exchange, . . .	17,242 49
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*Sandwich Islands Mission.*

Remittances, purchases and cost of exchange, . . .	45,800 65
Passage of Dr. Gulick to Honolulu, . . .	406 00—46,206 65

*Micronesia Mission.*

Remittances, purchases and cost of exchange, . . .	6,408 82
Expenses of Mr. Doane and family, . . .	281 46—6,690 28

*North American Indians.*

Dakota Mission, . . . . .	3,739 68
Ojibwa Mission, . . . . .	2,915 56
Senceca Mission, . . . . .	2,395 75—9,050 99



## COST OF COLLECTING THE FUNDS.

1. *Agencies.*

Salary of Rev. William Warren,	.	.	.	.	1,000 00
Traveling expenses,	.	.	.	.	313 06
Salary of Rev. J. L. Jenkins,	.	.	.	.	250 00
Traveling expenses,	.	.	.	.	26 25
Salary of Rev. John P. Skeele,	.	.	.	.	375 01
Traveling expenses,	.	.	.	.	69 27
Salary of Rev. Charles P. Bush,	.	.	.	.	1,375 00
Traveling expenses,	.	.	.	.	137 23
Salary of Rev. John McLeod,	.	.	.	.	500 00
Traveling expenses,	.	.	.	.	116 96
Salary of Rev. Elisha Ballantine,	.	.	.	.	1,425 00
Traveling expenses,	.	.	.	.	219 95
Salary of Rev. S. J. Humphrey,	.	.	.	.	400 00
Traveling expenses,	.	.	.	.	117 38
Salary of Rev. E. E. Bliss,	.	.	.	.	560 00
Traveling expenses,	.	.	.	.	89 57
Circulars, postage, and stationery,	.	.	.	.	577 16
Rent of office at Philadelphia,	.	.	.	.	138 66
Do. Rochester,	.	.	.	.	43 72
Do. Cincinnati,	.	.	.	.	37 59
Traveling expenses of returned missionaries and others, while on agencies,	.	.	.	.	1,144 14—8,905 94

2. *Publications.*

Cost of Missionary Herald, (including the salaries of the Editor and General Agent,)	8 728 63	
Deduct amount received from subscribers,	2,000 00	—6,728 63
(About 11,000 copies have been distributed to pastors and churches gratuitously.)		
Annual Report, 4,000 copies,	.	873 99
Abstract of do. 750 copies,	.	25 31
Dr. Cleaveland's Sermon, 2,000 copies,	.	79 16
Prof. Shedd's Sermon, 5,000 copies,	.	118 22
Stereotyping do.	.	36 08
Sketch of Syria Mission, 500 copies,	.	29 90
Quarterly Letter to Sabbath Schools, and postage, 14,000 copies,	.	376 65
Postage of Report and other documents,	.	336 43
Copying,	.	36 70
Binding,	.	40 00
Miscellaneous printing,	.	12 46—8,693 53

## COST OF ADMINISTRATION.

1. *Department of Correspondence.*

Salary of Dr. Anderson, \$2,000, less \$774 21, received from Fund for Officers,	.	1,225 79
Salary of Mr. Treat, \$1,950, less \$774, 21, as above,	.	1,175 79
Clerk hire,	.	1,100 00—3,501 58

2. *Treasurer's Department.*

Salary of Treasurer, \$2,500, less \$774 20, as above,	.	1,725 80
Clerk hire,	.	2,700 00—4,425 80

3. *New York City.*

Salary of Dr. Wood, \$2,000, less \$774 20, as above,	.	1,225 80
Do. Agent,	.	1,000 00
Do. Clerk,	.	600 00
Office rent,	.	734 00
Postage and other expenses,	.	306 85—3,866 65

4. *Miscellaneous Charges.*

Postage, . . . . .	661 49
Fuel and gas, . . . . .	226 23
Stationery, . . . . .	189 97
Books and periodicals for library, . . . . .	190 76
Care of Missionary House, . . . . .	310 76
Freight and cartage, . . . . .	59 39
Repairs, . . . . .	199 10
Insurance, . . . . .	52 75
Copying letters and documents, . . . . .	493 70
Expenses of meetings of the Board in New York and Boston, in May last, . . . . .	126 12
Traveling expenses of officers of the Board in attending annual meeting, . . . . .	102 22
Preparing and forwarding certificates of Honorary Members, including cost of paper, . . . . .	242 00
Legal expenses on legacies, . . . . .	244 63
Revenue stamps, . . . . .	39 00
	<u>3,138 12</u>
	\$522,414 38
Balance for which the Board was in debt, September 1, 1863, . . . . .	6,184 95
	<u>\$528,599 33</u>
Balance remaining in the Treasury, September 1, 1864, . . . . .	3,386 34
	<u>\$531,985 67</u>

## Receipts of the Board for the Year ending August 31, 1864.

Donations as acknowledged in the Missionary Herald, . . . . .	428,511 14
Legacies, do. do. . . . .	89,610 79
Interest on General Permanent Fund, (\$23,000, being invested in the Missionary House,) . . . . .	4,731 90
Interest from the Ashley Fund, . . . . .	150 00
Avails of press and rents at Bombay, . . . . .	617 45
Rents and sale of books and house at Ahmednuggur, . . . . .	1,038 86
Merchandise sold at Gaboon, . . . . .	100 00
Station property at Zulu Mission, . . . . .	264 13
Indemnity, rents, and sale of books in Syria, . . . . .	1,138 41
Rents, and for services rendered the Government of the United States in Syria, . . . . .	1,309 22
Rents and medicines in Western Turkey, . . . . .	201 94
Rent at Madras, . . . . .	134 86
Land and rents in Ceylon, . . . . .	1,374 06
Interpreting for United States consul at Canton, . . . . .	1,248 98
Land and rents at Shanghai, . . . . .	1,490 33
Property at Traverse des Sioux, . . . . .	63 60
	<u>\$531,985 67</u>

## General Permanent Fund.

This fund amounts to . . . . .	\$100,590 79
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## Permanent Fund for Officers.

This fund amounts, as last year, to . . . . .	\$39,840 00
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## Permanent Fund for Officers, Interest Account.

Balance on hand, September 1, 1863, . . . . .	35 77
Received for dividends and interest, . . . . .	3,061 05
Paid balance of salaries of Secretaries and Treasurer, . . . . .	3,096 82
	<u>3,096 82</u>

## SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

## MAINE.

## AUXILIARY SOCIETIES.

Cumberland County,	H. Packard, Tr.	Portland,	\$4,721 24	
Franklin County,	Rev. I. Rogers, Tr.	Farmington,	220 00	
Kennebec Conf. of chs.			810 78	
Lincoln County,			1,717 55	
Penobscot County,	E. F. Duren, Tr.	Bangor,	1,127 42	
York Conf. of chs.	Rev. G. W. Cressey, Tr.	Buxton Centre,	1,458 20	10,055 19
	Towns not associated,			1,913 82
	Legacies,			180 00
	Donations for School Fund,			1,164 64
				<u>13,313 65</u>

## NEW HAMPSHIRE.

Cheshire County,	George Kingsbury,	Keene,	1,706 34	
Grafton County,			1,696 54	
Hillsboro' County,	George Swain,	Nashua,	3,427 76	
Merrimack County,	G. Hutchins, Tr.	Concord,	1,741 82	
Rockingham Conf. of chs.	F. Grant, Tr.	Exeter,	1,723 20	
Strafford Conf. of Chs.	E. J. Lane, Tr.	Dover,	849 78	
Sullivan County,	N. W. Goddard, Tr.	Claremont,	584 02	11,729 46
	Towns not associated,			99 91
	Legacies,			1,340 23
	Donations for School Fund,			635 85
				<u>13,805 45</u>

## VERMONT.

Addison County,	Amos Wilcox, Tr.	Middlebury,	403 28	
Caledonia Co. Conf. of chs.	E. Jewett, Tr.	St. Johnsbury,	2,340 78	
Chittenden County,	E. A. Fuller, Tr.	Burlington,	759 61	
Franklin County,	C. B. Swift, Tr.	St. Albans,	2,043 47	
Orange County,	Rev. J. C. Houghton, Tr.	Chelsea,	827 45	
Orleans County,	Rev. A. B. Gray, Tr.	Coventry,	569 31	
Rutland County,	J. Barrett, Tr.	Rutland,	2,288 79	
Washington County,	G. W. Scott, Tr.	Montpelier,	551 36	
Windham County,	F. Tyler, Tr.	Brattleboro',	1,228 01	
Windsor County,	{ Rev. C. B. Drake, Tr.	{ Royalton, }	1,124 93	12,136 99
	{ J. Steele, Tr.	{ Windsor, }		
	Towns not associated,			1,412 12
	Legacies,			3,482 62
	Donations for School Fund,			721 93
				<u>17,753 66</u>

## MASSACHUSETTS.

Barnstable County,			815 59	
Berkshire County,	James Sedgwick, Tr.	Gt. Barrington,	4,281 94	
Boston,			58,936 56	
Brookfield Association,	William Hyde, Tr.	Ware,	3,751 17	
Essex County,			5,609 58	
Essex County, North,			4,004 70	
Essex County, South,	C. M. Richardson, Tr.	Salem,	1,838 93	
Franklin County,	Lewis Merriam, Tr.	Greenfield,	1,834 82	
Hampden County,	J. C. Bridgman, Tr.	Springfield,	8,395 03	
Hampshire County,	S. E. Bridgman, Tr.	Northampton,	14,145 83	
Middlesex County,			16,050 99	
Middlesex Union,			1,769 86	
Norfolk County,			11,020 08	
				<u>112,455 08</u>

Amount carried forward, . . . . . 112,455 08

<i>Amount brought forward,</i> . . . . .				\$ 112,455 08
Old Colony,				803 72
Palestine Missionary Society, Ebenezer Alden, Tr.	Randolph,			3,333 70
Plymouth County,				398 40
Taunton and vicinity,				2,868 65
Worcester County, North,	C. Sanderson, Tr.	Templeton,		971 11
Worcester, Central,	E. H. Sanford, Tr.	Worcester,		8,625 43
Worcester County, South,	W. C. Capron, Tr.	Uxbridge,		2,691 05—132,147 14
	Towns not associated,			1,579 43
	Legacies,			19,298 38
	Donations for School Fund,			1,552 71
				<hr/> 154,577 66

## RHODE ISLAND.

Donations,				9,263 15
Legacies,				233 33
Donations for School Fund,				203 54
				<hr/> 9,700 02

## CONNECTICUT.

Fairfield County, East,				1,011 70
Fairfield County, West,	Charles Marvin, Tr.	Wilton,		3,222 03
Hartford County,	A. G. Hammond, Agent,	Hartford,		14,651 56
Hartford County, South,	H. S. Ward, Tr.	Middletown,		2,650 43
Litchfield County,	G. C. Woodruff, Tr.	Litchfield,		3,993 77
Middlesex Association,	John Marvin, Tr.	Hadlyme,		1,268 34
New Haven City,	F. T. Jarman, Agent,	New Haven,		6,137 68
New Haven County, East,	F. T. Jarman, Agent,	New Haven,		1,814 07
New Haven Co. W. Conso.	W. Atwater, Tr.	New Haven,		3,010 30
New London and vic. and	{ Lewis A. Hyde, Tr.	Norwich, }		10,096 66
Norwich and vicinity,	{ Charles Butler, Tr.	New London, }		
Tolland County,	E. B. Preston, Tr.	Rockville,		4,216 58
Windham County,	Rev. S. G. Willard,			2,323 32—54,396 44
	Towns not associated,			471 00
	Legacies,			12,617 16
	Donations for School Fund,			605 25
				<hr/> 68,089 85

## NEW YORK.

Auburn and vicinity,	I. F. Terrill, Agent,	Auburn,		1,673 13
Buffalo and vicinity,	Horace Stillman, Agent,	Buffalo,		2,897 95
Chatauque County,	S. H. Hungerford, Tr.	Westfield,		520 41
Geneva and vicinity,	W. H. Smith, Agent,	Geneva,		648 42
Greene County,	John Doane, Agent,	Catskill,		60 00
Monroe County and vic.	{ Ebenezer Ely, Agent,	Rochester,		4,249 96
	{ William Alling, Agent,			
New York City and Brooklyn,	A. Merwin, Tr.	New York city,		34,587 43
Oneida County,	J. E. Warner, Tr.	Utica,		1,992 02
Otsego County,	D. H. Little, Tr.	Cherry Valley,		953 69
St. Lawrence County,	C. T. Halburd, Tr.	Gouverneur,		723 28
Syracuse and vicinity,	Henry Babcock,	Syracuse,		615 51
Watertown and vicinity,	F. Baker, Agent,	Watertown,		583 10—49,504 90
	Towns not associated,			40,323 76
	Legacies,			46,659 55
	Donations for School Fund,			1,696 39
				<hr/> 133,184 60

## NEW JERSEY.

Donations,				8,588 47
Legacies,				100 00
Donations for School Fund,				320 74
				<hr/> 9,009 21

## PENNSYLVANIA.

Donations,				17,702 92
Legacies,				1,125 38
Donations for School Fund,				904 65
				<hr/> 19,732 95



**DELAWARE.**

Donations, . . . . .	\$700 11
Donations for School Fund, .	43 95
	<hr/> 744 06

**MARYLAND.**

Donations, . . . . .	508 75
Donations for School Fund, .	2 00
	<hr/> 510 75

**DISTRICT OF COLUMBIA.**

Donations, . . . . .	1,801 96
Donations for School Fund, .	2 00
	<hr/> 1,803 96

**VIRGINIA.**

Donations, . . . . .	84 50
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**OHIO.**

By Wm. Scott, Tr. . . . .	6,004 02
By T. P. Handy, . . . . .	2,161 50
Donations, . . . . .	8,852 14
Legacies, . . . . .	2,278 79
Donations for School Fund, .	1,022 68
	<hr/> 20,319 13

**INDIANA.**

Donations, . . . . .	4,890 10
Donations for School Fund, .	192 10
	<hr/> 5,082 20

**MICHIGAN.**

Donations, . . . . .	4,838 96
Donations for School Fund, .	416 74
	<hr/> 5,255 70

**ILLINOIS.**

Donations, . . . . .	12,812 31
Legacies, . . . . .	445 00
Donations for School Fund, .	445 44
	<hr/> 13,702 75

**WISCONSIN.**

Donations, . . . . .	3,522 39
Donations for School Fund, .	69 65
	<hr/> 3,592 04

**MINNESOTA.**

Donations, . . . . .	750 27
Donations for School Fund, .	15 72
	<hr/> 765 99

**IOWA.**

Donations, . . . . .	1,456 90
Donations for School Fund, .	158 43
	<hr/> 1,615 33

**MISSOURI.**

Donations, . . . . .	1,271 41
Legacies, . . . . .	2,000 00
Donations for School Fund, .	35 05
	<hr/> 3,306 45

**NEBRASKA TERRITORY.**

Donations, . . . . .	20 00
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**KANSAS.**

Donations, . . . . .	178 32
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**KENTUCKY.**

Donations, . . . . .	40 00
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**TENNESSEE.**

Donations, . . . . .	25 00
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**MISSISSIPPI.**

Donations, . . . . .	10 00
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**LOUISIANA.**

Donations, . . . . .	35 00
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**CALIFORNIA.**

Donations, . . . . .	1,117 62
Donations for School Fund, .	116 79
	<hr/> 1,234 41

**OREGON.**

Donations, . . . . .	134 60
Donations for School Fund, .	17 25
	<hr/> 151 85

**WASHINGTON TERRITORY.**

Donations, . . . . .	40 00
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**ARMY AND NAVY.**

Donations, . . . . .	97 00
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**UNKNOWN.**

Donations, . . . . .	47 24
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**FOREIGN LANDS AND MISSIONARY STATIONS.**

Donations, . . . . .	15,208 70
Legacies, . . . . .	14 00
Donations for School Fund, .	70 40
	<hr/> 15,293 10

Total, . . . . . \$518,121 92

## MEMBERS OF THE BOARD.

## CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

**Maine.**

- 1832 ENOCH POND, D. D., Bangor.
- 1843 SWAN LYMAN POMROY, D. D., Portland.
- 1851 GEORGE F. PATTEN, Esq., Bath.
- 1851 JOHN W. CHICKERING, D. D., Portland.
- 1856 GEORGE E. ADAMS, D. D., Brunswick.
- 1856 WILLIAM W. THOMAS, Esq., Portland.
- 1857 AMOS D. LOCKWOOD, Esq., Lewiston.
- 1864 JOHN J. CARRUTHERS, D. D., Portland.

**New Hampshire.**

- 1832 NATHAN LORD, D. D., Hanover.
- 1840 ZEDEKIAH S. BARSTOW, D. D., Keene.
- 1842 JOHN K. YOUNG, D. D., Laconia.
- 1853 ASA D. SMITH, D. D., Hanover.
- 1857 NATHANIEL BOUTON, D. D., Concord.
- 1859 Hon. WILLIAM HALE, Hinsdale.
- 1860 Hon. GEORGE W. NESMITH, Franklin.
- 1862 Rev. ALVAN TOBEY, Durham.
- 1862 EDWARD SPALDING, M. D., Nashua.
- 1864 Hon. JOHN W. NOYES, Chester.

**Vermont.**

- 1838 CHARLES WALKER, D. D., Pittsford.
- 1839 SILAS AIKEN, D. D., Rutland.
- 1842 Hon. ERASTUS FAIRBANKS, St. Johnsbury.
- 1842 BENJAMIN LABAREE, D. D., Middlebury.
- 1842 Rev. JOSEPH STEELE, Middlebury.
- 1859 LEWIS H. DELANO, Esq., Hardwick.

**Massachusetts.**

- 1820 WILLIAM ALLEN, D. D., Northampton.
- 1827 JOHN TAPPAN, Esq., Boston.
- 1828 HENRY HILL, Esq., Roxbury.
- 1832 RUFUS ANDERSON, D. D., Boston.
- 1832 Rev. DAVID GREENE, Westboro'.
- 1832 CHARLES STODDARD, Esq., Boston.
- 1834 Rev. SYLVESTER HOLMES, Plymouth.
- 1837 NEHEMIAH ADAMS, D. D., Boston.
- 1838 AARON WARNER, D. D., Amherst.
- 1838 MARK HOPKINS, D. D., LL. D., Williamstown.
- 1840 WILLIAM JENKS, D. D., Boston.
- 1840 ALFRED ELY, D. D., Monson.
- 1840 HORATIO BARDWELL, D. D., Oxford.
- 1840 EBENEZER ALDEN, M. D., Randolph.
- 1840 EDWARD W. HOOKER, D. D., Newburyport.
- 1840 WILLARD CHILD, D. D., Worcester.
- 1842 RICHARD S. STORRS, D. D., Braintree.
- 1842 EBENEZER BURGESS, D. D., Dedham.
- 1842 JOHN NELSON, D. D., Leicester.
- 1842 Hon. SAMUEL WILLISTON, Easthampton.
- 1842 WILLIAM T. DWIGHT, D. D., Andover.
- 1843 Rev. SELAH B. TREAT, Boston.
- 1845 Hon. WILLIAM J. HUBBARD, Boston.
- 1845 HENRY B. HOOKER, D. D., Boston.

- 1845 Hon. LINUS CHILD, Boston.
- 1847 SAMUEL M. WORCESTER, D. D., Salem.
- 1848 ANDREW W. PORTER, Esq., Monson.
- 1848 Hon. SAMUEL H. WALLEY, Boston.
- 1849 AUGUSTUS C. THOMPSON, D. D., Roxbury.
- 1850 Hon. WILLIAM T. EUSTIS, Boston.
- 1850 Hon. JOHN AIKEN, Andover.
- 1852 WILLIAM ROPES, Esq., Boston.
- 1853 JOHN TODD, D. D., Pittsfield.
- 1854 SETH SWEETSER, D. D., Worcester.
- 1854 JAMES M. GORDON, Esq., Boston.
- 1855 AMOS BLANCHARD, D. D., Lowell.
- 1857 Hon. ALPHEUS HARDY, Boston.
- 1860 Hon. REUBEN A. CHAPMAN, Springfield.
- 1860 WILLIAM S. SOUTHWORTH, Esq., Lowell.
- 1862 ABNER KINGMAN, Esq., Boston.
- 1862 Hon. WILLIAM HYDE, Ware.
- 1863 WILLIAM A. STEARNS, D. D., LL. D., Amherst.
- 1863 EDWARDS A. PARK, D. D., Andover.

#### Rhode Island.

- 1846 Rev. THOMAS SHEPARD, D. D., Bristol.
- 1850 JOHN KINGSBURY, LL. D., Providence.

#### Connecticut.

- 1817 JEREMIAH DAY, D. D., LL. D., New Haven.
- 1832 NOAH PORTER, D. D., Farmington.
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- 1838 MARK TUCKER, D. D., Wethersfield.
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- 1840 Hon. SETH TERRY, Hartford.
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- 1860 LUCIUS BARBOUR, Esq., Hartford.
- 1860 ELISHA L. CLEVELAND, D. D., New Haven.
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- 1862 CALVIN DAY, Esq., Hartford.
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- 1826 THOMAS DE WITT, D. D., New York city.
- 1826 NATHAN S. S. BEMAN, D. D., Troy.
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- 1838 RICHARD T. HAINES, Esq., Elizabethtown.
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- 1838 AMBROSE WHITE, Esq., Philadelphia.
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- 1859 THOMAS BRAINERD, D. D., Philadelphia.
- 1859 JAMES W. WEIR, Esq., Harrisburg.
- 1864 SAMUEL SMALL, Esq., York.



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- 1842 JOHN CROSS SMITH, D. D., Washington.

**Virginia.**

- 1826 Gen. JOHN H. COCKE, Fluvanna County.

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1857 T. P. HANDY, Esq., Cleveland.  
1863 JOSEPH PERKINS, Esq., Cleveland.

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1860 SAMUEL C. BARTLETT, D. D., Chicago.

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**Wisconsin.**

- 1851 AARON L. CHAPIN, D. D., Beloit.  
1851 ELIPHALET CRAMER, Esq., Milwaukee.  
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1840 JOHN STEVENSON, D. D.  
1840 Rev. GEORGE CANDY.  
1843 Lieut. Col. ROBERT ALEXANDER.  
1851 Lord STRATFORD DE REDCLIFFE.

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Dingley, Nelson, Jr., Lewiston  
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Jacobus, Rev Isaac, Bangor  
Loring, Rev H. S., Monson  
Luce, Mrs Susan R., South Berwick  
Meseive, Curtis, Portland  
Mitchell, Albert L., Pownal  
Norwood, Rev Francis, Phippsburg  
Palmer, Rev Edwin B., Brunswick  
Ross, A. J., Belfast  
Ross, Mrs Hugh, do  
Ross, Mrs Martha, do  
Ross, Simon, do  
Sanborn, Rev Benj. T., Bangor  
Sheldon, Rev Nathan W., Brownville  
Smith, Rev Joseph, Lovell  
Stickney, T. G., Bangor  
Stowers, Nathaniel, Sandy Point  
Thomas, Eliza P., Portland  
Thomas, John P., do  
West, Stephen H., East Machias

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Adams, Mark A., Nashua  
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Bradford, Rev S. C., do  
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Donnell, Mrs Emily, Jr., Francestown  
Dustan, Rev. George, Peterboro'.  
Farnham, Benjamin, Concord  
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Foster, Zebulon, Henniker  
Gerrish, Mrs Caroline, West Lebanon  
Goddard, Rev E. N., Claremont  
Goss, Mrs Anah, Amherst  
Haile, William H., Hinsdale  
Hale, William C., Keene  
Hamilton, Irenæus, Lyme  
Hamilton, Rev J. A., Keene  
Hamilton, Mrs J. A., do  
Hatch, Mrs Mary R., Newport  
Hazen, Mrs Martha V., Atkinson  
Holt, Stephen, Francestown  
Hutchins, George, Concord  
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Little, Mrs Louisa, Webster  
Livermore, Charles H., Keene  
Mack, Mrs Sophia K., Manchester  
Marshall, Mrs E. W., Harrisville  
McFarland, Mrs C. G., Concord  
Moore, Rev Mason, Lee  
Nourse, William, Newpnt  
Packard, Mrs S. B., Hanover  
Patten, John, Derry  
Porter, E. K., Lyme  
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Pulsifer, John, Campton  
Putnam, Prof. John N., Hanover  
Runnells, Rev Moses T., Orford

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Smith, Valentine, Durham  
Southworth, Chester B., Manchester  
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Stickney, Mrs D. M., Concord  
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Tomlinson, Rev J. L., Chester  
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Baker, John P., do  
Baldwin, Alvi T., Wells River  
Bayne, Rev Thomas, Island Pond  
Bell, Caroline M., Hardwick  
Bingham, Laura A., Vergennes  
Brown, Rev Josiah W., Manchester  
Dascomb, Rev M. B., Watsfield  
Dutton, Mrs L. G., Windham  
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Nichols, Henry C., Enosburg  
Nichols, Levi, Jr., do  
Page, Edward D., Rutland  
Peck, Eliha, St. Johnsbury  
Perkins, Rev S. K. B., Glover  
Richardson, Chauncey E., Poultney  
Root, Moses, North Craftsbury  
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Seymour, Mrs Laura, St. Albans  
South, Jonas N., West Addison  
Watts, Rev Lyman S., Peacham  
Willard, C. M., Castleton  
Winch, Rev C. M., Montpelier  
Wood, Mrs Lydia, Barre  
Wright, E. Jane, Enosburg  
Wright, Rev. Geo. F., do

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Abbott, Mrs M. F. W., Whitinsville  
Abbott, Nathan B., Andover  
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Allen, Rev Henry F., Andover  
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Baker, Joel, Boston  
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Battles, Mrs Elizabeth O., Lowell  
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 Billings, Samuel D., South Deerfield  
 Bixby, Rev Joseph P., Boston  
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 Boltwood, Thomas K., Amherst  
 Bonney, Milton, Lawrence  
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 Bordman, Benjamin, Lawrence  
 Botsford, Charles B., Boston  
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 Bowles, Lucy B., Boston  
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 Bremer, Mrs E. M., Boston  
 Brooks, George A., Salem  
 Brooks, Mrs N. A., Townsend  
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 Bullard, Rev Henry, Wayland  
 Bullard, Silas, New Bedford  
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 Carruth, Emma, Dorchester  
 Carruth, Mrs Marianna, Boston  
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 Cottle, Mrs May C., Boston  
 Crafts, Martha, do  
 Cruickshanks, Mrs Anna M., Spencer  
 Cruickshanks, Rev James, do  
 Cutter, Marshall M., Cambridgeport  
 Dana, Caleb, Worcester  
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 Davis, Mary K., Boston  
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 Demond, Mrs Ada B., Boston  
 Demond, Charles, do  
 Dewey, Mary C., Northampton  
 Dickerman, Ezekiel, Stoughton  
 Dole, Mrs Abram S., Fitchburg  
 Downe, Edward P., do  
 Downe, Elisabeth A., do  
 Drake, Ebenezer, Stoughton  
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 Dunning, Rev William H., Rockport  
 Dunning, Mrs William H., do  
 Durfee, Mrs Mary D., Fall River  
 Dyer, George G., Plymouth  
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 Edwards, William G., New Bedford  
 Ely, William B., Newton  
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 Farnsworth, Sarah M., do  
 Farnsworth, William, do  
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Fowler, Samuel P., Danvers  
 French, Jonathan, Braintree  
 Gallagher, William, Boston  
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 Gay, Mrs Eloise H., do  
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 Gilbert, G. H., Jr., do  
 Gillett, Rufus W., Enfield  
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 Hunt, Mrs Augusta W., do  
 Hunt, Mrs Grace N., Springfield  
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 Hurd, Francis P., South Reading  
 Hutchins, Charles, Boston  
 Hutchins, Mrs. Charlotte G., Boston  
 Hyde, Lucy B. B., do  
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 Johnson, H. F., Southboro'  
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 Jones, Augustus T., North Bridgewater  
 Joy, Mrs Clara A., Winchester  
 Kelsey, Rev Henry M., Granby  
 Kent, Juliette, Lowell  
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 Kimball, Hervey, Newburyport  
 Kidder, Isaac L., Boston  
 Kingman, Henry, do  
 Kinsman, Mrs Betsey H., Barre  
 Kinsman, Samuel A., do  
 Knapp, William, Newburyport  
 Lackey, Mrs Susan C., Uxbridge  
 Lassell, Mrs Jeannie W., Whitinsville  
 Lassell, Josiah, do  
 Leonard, Mrs Mary F., Southbridge  
 Lincoln, Nehemiah, New Bedford  
 Little, Mary Cornelius, Newton  
 Little, Sarah Pierpont, do  
 Loud, Joseph, North Weymouth  
 Lovett, Mrs Charles T., Beverly  
 Lovett, Mrs Susan H., Boston  
 Lowe, John, Fitchburg  
 Lyman, Lucy DeForest, Northampton  
 Lyman, Seymour, Boston  
 Manning, Richard C., Salem  
 Marvel, Marianna, Fall River  
 Marsh, Gamaliel, Chicopee  
 Mason, Orion A., Medway  
 McKenzie, R. Augustus, Salem  
 Mead, Marshall S., Leicester  
 Merrill, James G., Amisover  
 Moen, Mrs Maria S. G., Worcester  
 Moen, Philip L., do  
 Montague, Moses, South Hadley  
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 Proctor, Henry H., do  
 Putnam, C. A., Boston  
 Putnam, Mrs Eunice L., Boston  
 Reed, A. W., Brookfield  
 Read, Mrs Charlotte L., Newton Corner  
 Reed, William L., South Abington  
 Remington, Joseph A., Fall River  
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 Rice, Mrs Claire A., Danvers  
 Rich, Rev A. Judson, Dorchester  
 Richardson, Homer Bartlett, Boston  
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 Robinson, Mrs A. C., Springfield  
 Russell, John, Medford  
 Sawyer, Alvin M., Fitchburg  
 Sawyer, Mrs Nancy H., North Andover  
 Seelye, Mrs H. C., Springfield  
 Seymour, Edwin H., Hadley  
 Shapleigh, Mrs Amy A., Boston  
 Sheldon, Samuel D., Fitchburg  
 Sheldon, Mrs Samuel D., do  
 Shepard, Mrs Hannah, Boston  
 Shepard, Mary, Amherst  
 Simonds, Abel, Fitchburg  
 Smead, Charles L., Greenfield  
 Smith, Abigail, Hadley  
 Smith, Albert W., Brookline  
 Smith, Anna M., Boston  
 Smith, Mrs Austin, Sunderland  
 Smith, Mrs Edward, Fitchburg  
 Smith, Ellen A., Boston  
 Smith, Horace M., do  
 Smith, Samuel, 2d, West Springfield  
 Smith, Mrs Susan F., North Andover  
 Snow, Mrs Anna E., Boston  
 Snow, George A., do  
 Snow, Samuel T., do  
 Spalding, Annie T., Newburyport  
 Spalding, Mary T., do  
 Sprague, Mrs Caroline H. F., Boston  
 Sprague, Seth L., do  
 Spring, Mrs Adela C., Whitinsville  
 Stevas, Ivan, Lawrence  
 Stickney, Sarah H., Lowell  
 Stinson, Rev George W., Windsor  
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 Sweet, Charles A., Amherst  
 Sweet, Charles Edward, do  
 Sweet, Lizzie A., do  
 Sweet, Mrs Mary P., do  
 Sweet, Mary P., do  
 Sweet, Maria W., do  
 Sweet, Martha G., do  
 Sweetser, Sally, Newburyport  
 Taylor, Sylvester, Chicopee  
 Tenney, Rev Daniel, Boston  
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 Thompson, Mrs Pamela, West Medway  
 Thurston, Abel L., Fitchburg  
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 Towne, J. Hardy, Salem  
 Tucker, William, Dorchester

Tyler, Columbus T., Boston  
 Tyler, James L., Somerville  
 Tyler, Joseph C., Jr., Boston  
 Walker, Rev Edward A., Worcester  
 Wallace, Calvin, Fitchburg  
 Wallace, Rodney, do  
 Warren, Mrs Ann C., Newton  
 Warren, Samuel, do  
 Waterman, Frederick, Grafton  
 Webb, Mrs Edwin B., Boston  
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 Whipple, William H., Salem  
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 Whitin, Charles E., Whitinsville  
 Whitin, Edward, do  
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 Whitin, John M., do  
 Whitin, Mrs Patience H., do  
 Whitin, William H., do  
 Wight, Willard A., Natick  
 Wilder, Charles B., Boston  
 Wilder, Charles T., do  
 Williams, Horace, Foxboro'  
 Wilson, William, Marlboro  
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 Woodbury, Stephen A., do  
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 Horton, Mariann E., Barrington  
 Kendall, Frances A., Slatersville  
 Knight, William, Providence  
 Pabodie, Edward A., do  
 Parkhurst, J. G., do  
 Ryder, James M., Pawtucket  
 Sayles, Clark, do  
 Sayles, Mrs Mary W., do  
 Scammell, S. S., Slatersville  
 Taft, Harriet A., do  
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 Avery, Albert L., Groton  
 Avery, Erastus, do  
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 Bassett, Milton H., New Britain  
 Battell, Anna, Norfolk  
 Beebe, Rev Hubbard, New Haven  
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 Child, Calvin G., Jr., Norwich  
 Church, Mrs Eliza, Hartford  
 Church, Joseph, do  
 Church, Leonard, do  
 Clark, Dwight N., Bethany  
 Clark, E. Parker, New London  
 Clark, Harriet S., Guilford  
 Comstock, Caroline C., Montville  
 Conant, Rev Henry W., Norwich  
 Cowles, Joseph N., Norfolk  
 Curtis, Mrs Eliza, Union



Dana, Rev M. M. G., Winsted  
 Danielson, George, West Killingly  
 Davis, Gustavus H., Hartford  
 DeForest, Benjamin, Watertown  
 DeForest, John, do  
 Denison, John L., Norwich  
 Dennis, Mrs Samuel, New London  
 Douglas, Benjamin, Middleboro'  
 Dwyer, Martin L., Madison  
 Eddy, Rev Hiram, West Winsted  
 Eldridge, Joseph, Rockville  
 Eldridge, Mrs Susan W., do  
 Eldridge, Mrs Sarah, Norfolk  
 Ely, W. N., Stratford  
 Fenn, Rev Stephen, South Cornwall  
 Foote, Mary M., New London  
 Freeland, Rev S. W., Watertown  
 Garrett, Mrs Sarah, New London  
 Gaylord, Henry, Cheshire  
 Gilbert, G. C. H., Portland  
 Gondnow, J., Rockville  
 Grant, Abigail R., do  
 Grant, Gardner L., do  
 Grant, Mrs Laura A., Enfield  
 Griggs, David A., Chaplin  
 Hammond, A. Park, Rockville  
 Harris, Lucy G., do  
 Harris, S. D. W., do  
 Hayes, Mrs Sarah B., Harwinton  
 Hill, Wilbur F., Vernon  
 Hinsdale, John, West Winsted  
 Holeombe, Edmund A., Granby  
 Holt, Clark, Rockville  
 Hooker, Thomas, Hartford  
 Hopley, Rev Samuel, Windham  
 Hubbell, Rev J. W., Plainville  
 Ives, Mrs Mary M., Stafford Springs  
 Johnson, Charles C., Norwich  
 Jones, G. A., Jr., do  
 Keith, S. Marshall, Stafford Springs  
 Kellogg, Joseph A., Norwich  
 Kellogg, Mrs M. A., Vernon  
 Kellogg, William, Hartford  
 Kelsey, Benjamin, Madison  
 Knapp, Mrs S. E., Hartford  
 Knight, Darius, Chaplin  
 Graves, Mrs Sarah M., Thompson  
 Chapell, Cornelia W., New London  
 Lane, James, Norwich  
 Lillie, Marcus, North Coventry  
 Lindsley, Rev Charles E., Southport  
 Lockwood, Adelaide R., New London  
 Lobdell, Rev Francis, Bridgeport  
 Loomis, Rev Henry, Jr., Manchester  
 Lyman, Rev Charles N., Canton Centre  
 Mallory, Eliza C., Mystic Bridge  
 Mallory, Fannie, do  
 Maxwell, George, Rockville  
 Morgan, Griswold C., Lebanon  
 Mosceley, Mary E., Hartford  
 Mowry, David S., Norwich  
 Newton, Mrs Clara S., Stafford Springs  
 Parish, Ella E., Hartford  
 Payne, Franklin, Portland  
 Paysnn, Rev J. P., Pomfret  
 Pendleton, Mary A., Stonington  
 Perry, Francis D., Southport  
 Perry, Mrs F. D., do  
 Phillips, Albert, Rockville  
 Phillips, Elizabeth R., do  
 Pomeroy, Hiram S., Somers  
 Post, Charles W., Deep River  
 Potwin, Rev L. S., North Greenwich  
 Reade, H. L., Griswold  
 Rice, Richard A., Madison  
 Robertson, Rev James, Danbury  
 Robinson, Cornelia, New Haven  
 Robinson, James E., Rockville  
 Rogers, Mrs Julia U., New London  
 Root, John G., Hartford  
 Saxton, Mrs A. A., Norwich Town  
 Saxton, Rev J. A., do  
 Seelye, Hannah H., Bethel  
 Selden, Harriet H., Rockville

Selden, Henry, Rockville  
 Selden, Joseph, Norwich  
 Shepard, Mrs M. B., Madison  
 Slater, Marianna H., Norwich  
 Smith, Benjamin, New Haven  
 Smith, Rev E. B., Middletown  
 Smith, Rev Matson M., D. D., Bridgeport,  
 Smith, Rev Wilder, Berlin  
 Spalding, Rev George B., Hartford  
 Spalding, Mrs Sarah O., do  
 Stanton, Lewis E., Norwich  
 Stone, A. M., Manchester  
 Talcott, Sarah, Guilford  
 Taylor, Henry W., Hartford  
 Thompson, Edward R., Norwich  
 Town, Sally, Thompson  
 Twitehell, Rev J. H., Southington  
 Upson, Rev Henry, New Preston  
 Warren, M. A., New Britain  
 Weld, Stowell L., West Killingly  
 Welles, Mary C., Hartford  
 White, Sarah, Fairfield  
 Wilcox, Rev A. H., Norwich  
 Williams, Mrs J. M., Glastenbury  
 Williams, Mrs M. E. G., do  
 Williams, Mrs M. S., Stonington  
 Woodward, J. B., Plymouth Hollow  
 Wright, Mrs Sarah, Glastenbury  
 Yerrington, Rev A., Preston city

## NEW YORK.

Adams, Coe, New York  
 Adams, Daniel L., do  
 Adams, Mrs Martha B., do  
 Aldrich, Mrs Mary, Brooklyn  
 Allen, Mrs Harriet C., Rochester  
 Allen, Rev Horace H., Cayuga  
 Allison, Michael, New York  
 Arnold, George S., Angelica  
 Atkins, Rev L. S., Millville  
 Atterbury, Lewis, Jr., New York  
 Bailey, Josiah P., Auburn  
 Baxter, Archibald, New York  
 Beach, J. Newton, Penn Yan  
 Beadle, Tracy, Elmira  
 Beecher, Rev W. J., Ovid  
 Belden, M. C., Gloversville  
 Benton, Rev A. L., Lima  
 Benton, Orlando N., Owego  
 Berry, Rev Charles T., Valatie  
 Bill, Charles E., Brooklyn  
 Blakeman, William N., New York  
 Bliss, William L., do  
 Boardman, Rev G. Nye, Binghamton  
 Bond, Thomas, New York  
 Booth, Charles H., do  
 Booth, Frederick A., do  
 Booth, Henry M., do  
 Booth, Theodore L., do  
 Bosworth, William R., Batavia  
 Boyle, Robert O., Utica  
 Boynton, Charles E., Brooklyn  
 Boynton, Frederick C., do  
 Boynton, Theodore V., do  
 Bradnack, Rev. I. R., Cambria  
 Brayton, Milton, Westernville  
 Brinkerhoff, Walter, Jr., New York  
 Brown, Rev E. W., West Dresden  
 Brown, Mrs E. W., do  
 Buel, George C., Rochester  
 Burdick, Rev C. R., Batavia  
 Burnet, Halsted, New York  
 Burnet, James B., do  
 Burnham, G. W., Springfield  
 Burrill, Seymour, New York  
 Canfield, S. B., D. D., Syracuse  
 Chapman, Rev Edward D., Sinclairville  
 Church, John W., Norwich  
 Cobb, Rev. Solon, Owego  
 Converse, Moses M., Elmira  
 Crosby, Howard, D. D., New York  
 Davis, Mrs Mary A., Dunnsville  
 Dey, Mrs. Nancy, Seneca Falls  
 Dix, George W., New York

Dix, Joseph K., New York  
 Dix, Lena A., do  
 Dix, Samuel N., do  
 Dixon, Cortland P., Brooklyn  
 Dodge, Mrs Ellen P., New York  
 Eggleston, Rev R. S., Knowlsville  
 Ellison, Augusta J., Gloversville  
 Ely, S. Mills, Binghamton  
 Elwell, James W., Brooklyn  
 Engles, John, Jr., New York  
 Erdman, Rev Albert, Chnton  
 Faulkner, Rev Bishop, Brooklyn  
 Fisher, Fisher A., do  
 Fisk, Harvey, New York  
 Fitch, Rev Chester, New York Mills  
 Flint, Rev Frederick W. Cohoes  
 Foot, John, Coventry  
 Foster, Thomas, Utica  
 Fowler, Mary, New York  
 Francis, Balcom, Sherburne  
 Gaul, Edward L., Hudson  
 Gay, Rev William M., Whitney's Point  
 Giles, Eben, Gloversville  
 Giles, Mrs Lucy E., do  
 Gleason, Rev Anson, Brooklyn  
 Gregg, Rev M. B., Orangeville  
 Go Ad, Jacob, Rochester  
 Gould, Mrs S., Seneca Falls  
 Griffin, Hernion, New York  
 Griffin, Rev George H., do  
 Gunning, Thomas B., do  
 Hall, Charles C., Elmira  
 Hamilton, Mrs Susan, Brooklyn  
 Hart, Rev Charles E., New York  
 Hatch, Alfredrick, do  
 Hazeltine, Abner, Jamestown  
 Hodge, Maria L., Buffalo  
 Holden, Mrs Sarah D., New York  
 Holmes, Mrs Sally, Wilson  
 Holmes, Samuel, New York  
 Hough, Rev J. J., Cannonsville  
 Houghtaling, David H., Brooklyn  
 Howard, Rev W. W., Aurora  
 Hubbard, Mrs L. A., Wilson  
 Hubbell, Mrs Ruth M., Champlain  
 Jackson, Theodore L., Montgomery  
 Jones, M. H., Westernville  
 Judson, Harriet N., Brooklyn  
 Judson, Lucy J., Gloversville  
 Kershaw, Mrs James, Norwich  
 Kimball, Rev. C. C., Le Roy  
 King, William L., New York  
 Knickerbacker, T. A., West Troy  
 Lester, Joseph W., New York  
 Lally, Rev A. H., East Palmyra  
 Lockhart, Alfred, Angelica  
 Lockhart, Mrs Sarah, do  
 Loomis, E. Dwight, Cazenovia  
 Loomis, J. H., Attica  
 Lord, Rev C. B., Perry Centre  
 Marsh, Edward H., Brooklyn  
 McClellan, G. B., New York  
 McClellan, Mrs G. B., do  
 McConnell, Mrs H., Albion  
 McKee, Mrs Kate, Brooklyn  
 McMasters, Wm. B., Buffalo  
 McVey, Rev John, New York  
 Merriman, Morris H., Rochester  
 Merriman, Sarah M., Elbridge  
 Miles, Earle E., Brooklyn  
 Mills, Celia A., Gloversville  
 Morgan, Henry T., New York  
 Morris, Lewis, Brooklyn  
 Morron, Rev. J. H., Brockport  
 Myers, L., Plattsburgh  
 Newell, Rev W. W., Jr., Cooperstown  
 Newton, Mrs Lucius, Sherburne  
 Nichols, Thomas B., Plattsburg  
 North, Laura R., Chictawaga  
 Norton, Seymour, Attica  
 Notman, Mrs. Jane C. D., Brooklyn  
 Parker, Mary R., Whitehall  
 Parsons, Rev A., Richfield Springs  
 Payson, Mrs. Anne B., Oxford

Payson, Rev Edward P., Fayetteville  
 Peters, James H., New York  
 Platt, Mrs M. S., South Plattsburg  
 Pouch, Alfred L., Brooklyn  
 Porter, Jane H., Niagara Falls  
 Pratt, Mrs Phebe L., Buffalo  
 Pratt, Rev Rufus, Madrid  
 Pratt, Rev S. W., Brasher Falls  
 Redfield, J. A., Elmira  
 Reed, Rev Albert C., Elbridge  
 Rendshaw, Mrs P. G., Danville  
 Rhodes, Rev J. T., Plathush  
 Ripley, Joseph, New York  
 Robinson, James, Brooklyn  
 Root, Mrs Electa, Homer  
 Root, Rev. Lucius L., Medina  
 Rowell, Rev Morse, New York  
 Salmon, Mrs Caroline, Fulton  
 Scovel, Mrs Ellen W., Lakeville  
 Shaw, Rev A. M., Avon  
 Sheldon, Mrs E. M., Utica  
 Shepard, John S., Penn Yan  
 Sippell, Peter, Boonville  
 Skidmore, Charles H., Brooklyn  
 Smith, H. Seth, Gloversville  
 Smith, Rev William A., Coventry  
 Smithers, Mrs Catharine, Brooklyn  
 Snow, Mrs Catharine E., do  
 Sprague, John H., New York  
 Sweetser, George D., New York  
 Sweetser, Horatio, Brooklyn  
 Taintor, Joseph L., Rochester  
 Trask, William R., New York  
 Varnum, Mrs J. B., do  
 Vincent, Rev M. R., Troy  
 Walker, Sarah I., Cooperstown  
 Warner, Mrs Helen P., Brooklyn  
 Wells, Henry, Aurna  
 Whitehead, Mrs. R. T., New York  
 Whiton, John M., do  
 Whittemore, Frances M., do  
 Wickham, Ellen, Sherburne  
 Wickes, Alfred, Brooklyn  
 Wickes, Mrs Amy M., Attica  
 Williams, George R., Ithaca  
 Williams, James H., Utica  
 Wilson, Rev James D., New York  
 Wood, Abiel, Jr., Brooklyn  
 Wood, Alphonso, do  
 Woodbridge, S. F., Binghamton  
 Woolsey, Ezra W., Brooklyn  
 Wright, Jacob P., Gouverneur  
 Wyckoff, Mrs Elizabeth W., Brooklyn  
 Wyckoff, Richard L., do

## NEW JERSEY.

Baldwin, Charles P., Mont Clair  
 Bowers, George W., do  
 Bowers, Ogden H., Orange  
 Dickson, Rev James, Newark  
 Doremus, Philip, Mont Clair  
 Halsey, Jacob L., Orange  
 Halsted, Enos J., do  
 Harrison, Phebe J., Newark  
 Hay, Rev Samuel C., Orange  
 Holmes, Rev John M., Jersey city  
 Knox, Rev Charles E., Bloomfield  
 Lathrop, Charles C., Newark  
 Magie, William E., Dover  
 Pierson, Calvin D., Orange  
 Shaw, Charles D., Paterson  
 Stiles, Alice L., Deckertown  
 Stiles, Mrs Elsa S., do  
 Taylor, Robert H., Orange

## PENNSYLVANIA.

Bradford, William, Philadelphia  
 Burpee, I. B. C., do  
 Cleveland, Rev G. B., do  
 Dubois, William E., do  
 Eckfeldt, J. R., do  
 Edmunds, John, do  
 Hart, Norman L., do  
 Hildeburn, Mrs William L., do

Jones, Daniel S., Philadelphia  
 Perkins, Mrs Margaret S., do  
 Perkins, G. A., Athens  
 Sabin, Rev Joel G., LeRaysville  
 Sheppard, J. B., Philadelphia  
 Stevenson, John B., Jr., do  
 Ward, Mrs Mariette L., Carbondale  
 Willis, Rev J. S., Philadelphia  
 Woodruff, S. E., Girard

## DELAWARE.

Hamilton, Sallie, Wilmington

## DISTRICT OF COLUMBIA.

Stanton, Edwin M., Washington

## MARYLAND.

Williams, Rev Robert H., Frederiek city

## OHIO.

Addy, Matthew, Cincinnati  
 Allison, E. H., College Hill  
 Aydelotte, Mrs Elizabeth, Cincinnati  
 Babb, Frank H., College Hill  
 Cheadle, Rev H. C., Tupper's Plains  
 Cutler, Rev Carroll, Hudson  
 Diekey, Samuel F., Warren  
 Dye, Rev Henry B., Gustavus  
 Eaton, Ann M., Cincinnati  
 Fay, Lyeien, do  
 Gaylord, Benjamin B., Portsmouth  
 Gaylord, Mrs Margaret J., do  
 Goodwin, Rev E. P., Columbus  
 Gwin, Lizzie, Cincinnati  
 Hastings, George W., Springfield  
 Hoisington, Rev Henry R., Warren  
 Honker, Lydia, Cincinnati  
 Hull, George H., do  
 Hull, Leverett R., do  
 Jones, Linus H., Wayne  
 Keith, Francis C., Cleveland  
 Latimer, Mrs Charlotte, do  
 Little, Henry S., Walnut Hills  
 Lothrop, Fanny, College Hill  
 Mitchell, D. A., Cincinnati  
 Morris, David E., Columbus  
 Perrin, Jonathan E., Cincinnati  
 Pollock, John, do  
 Pomeroy, George E., Toledo  
 Pomeroy, Mrs G. E., do  
 Preston, David, Tallmadge  
 Ray, Cornelius M., Cincinnati  
 Rice, Solomon G., do  
 Roberts, Rev Thomas, Ellsworth  
 Segur, Rev S. W., Tallmadge  
 Seward, Rev John, do  
 Seymour, Ida McLean, Cincinnati  
 Shaffer, Ellie K., do  
 Sharp, Rev Benjamin F., Brecksville  
 Stratton, Howard W., Warren  
 Stuart, M., Milan  
 Towler, Rev Thomas, Brecksville  
 Trask, William, Southington  
 Young, Charles A., Hudson  
 Young, Rev John H., Ironton

## INDIANA.

Abbott, Mrs A., Terre Haute  
 Burnos, Mrs Catharine, La Porto  
 Bishop, Mrs Lucy D., Bloomington  
 Brnekebush, George O., Indianapolis  
 Dake, Charles E., do  
 Diekey, Rev N. S., Columbus  
 Edson, Rev H. A., Indianapolis  
 Essiek, Rev W. J., Wabash  
 Gerrish, Eliza D., West Creek  
 Hubbard, Charles W., Indianapolis  
 Hubbard, Mary E., do  
 Jack, Rev. A. D., Niconza  
 Jewett, Mrs Mary, Terre Haute  
 Lyon, James, Jr., do  
 Rankin, Rev Arthur T., Kingston  
 Ross, Charlotte A., Terre Haute  
 Ross, Mrs Fannie, do

Ross, J. C., Terre Haute  
 Spann, Thomas H., Indianapolis  
 Wiseman, Maggie R., do

## ILLINOIS.

Andrews, L. N., Crystal Lake  
 Blatchford, Mrs Mary E., Chicago  
 Blatchford, Paul, do  
 Culver, Mrs Emma F., do  
 Dickinson, William, do  
 Dole, Rev S. R., Crotty  
 Durand, Henry C., Chicago  
 Hammond, Mrs Charlotte B., do  
 Farrington, Samuel P., do  
 Laurie, George W., Jacksonville  
 Laurie, John, do  
 McCoy, John, Clayton  
 McDonald, Charles, Jacksonville  
 McWilliams, Daniel W., Peoria  
 Nichols, Edward Y., Topeka  
 Ordway, Mrs George W., Chicago  
 Page, Joel S., do  
 Robbins, Daniel, Payson  
 Robbins, Mrs Paulina, Chicago  
 Salter, C. J., Waverly  
 Smith, Joseph W., Chicago  
 Wight, Rev J. Ambrose, do  
 Williams, Edward S., Morris  
 Worthington, James K., Pittsfield  
 Wright, Rev William B., Chicago

## MICHIGAN.

Ames, Mrs Cordelia R., Romeo  
 Buhl, C. H., Detroit  
 Chase, John M., Ann Arbor  
 Cooper, David, Detroit  
 Fisher, George W., Kalamazoo  
 Kellogg, Mrs Julia A., Ypsilanti  
 Ladd, David M., Milford  
 Ladd, Frank M., do  
 Ladd, Mrs Martha A., do  
 Ladd, Nathaniel, Dearborn  
 Ladd, Mrs Pelevy Ann, Ann Arbor  
 Sheldon, Rufus W., Detroit  
 Stevens, Rev C. B., Marquette  
 Warner, William, Detroit

## WISCONSIN.

Ball, Edward H., Milwaukee  
 Briggs, Mrs Helena, Delevan  
 DeBernard, F. W., Janesville  
 Hall, Rev John Q., Darlington  
 Hamilton, Mrs W. C., Fond du Lac  
 Holden, Varnum, Janesville  
 Kilbourne, Benjamin, Jamestown  
 Kinney, Rev M. P., Janesville  
 Nichols, Samuel J. M., Geneva  
 Porter, Rev William, Beloit  
 Young, Rev Albert A., Lake Mills  
 Wiagit, Mrs T. L., Beloit

## IOWA.

Bigelow, H. A., Des Moines  
 Brooks, Oliver, Deunmark  
 Bryant, Horatio, Independence  
 Bryant, Mrs Horatio, do  
 Bryant, Louise, do  
 Grinnell, J. B., Grinnell  
 Windsor, Mrs Mary A., New Oregon  
 Woodruff, Charles G., Independence  
 Wright, Richmond, Quasqueton

## MISSOURI.

Boggs, Harry, St. Louis  
 Hale, Edward, do  
 Maclean, Rev John, do  
 Pinneo, Mrs Mary J. W., do  
 Pinneo, Samuel L., do

## MINNESOTA.

Gilfillan, C. D., St. Paul  
 Hancock, Rev J. W., Red Wing  
 Nohle, Rev Frederick A., St. Paul  
 Salter, Rev C. C., Minneapolis

Smith, Rev Sanford H., Red Wing  
 Taylor, H. Knox, St. Paul  
 Wakefield, Mrs Anne J., St. Peter

## CALIFORNIA.

Hubbard, Samuel, Jr., San Francisco

## OREGON.

Geary, Rev Edward R., Brownsville

## KANSAS.

McVicar, Rev P., Topeka

## GEORGIA.

Thomas, George H., Atlanta

## NEBRASKA.

Gaylord, Rev Reuben, Omaha

## CANADA.

Burns, Rev R. F., St. Catharino  
 Janes, Mrs D. P., Montreal

## INDIA.

Phillips, Rev James L., Orissa

## SCOTLAND.

Robertson, Mrs Jane, ———

## TURKEY.

Ball, Rev Jasper N., Adrianople  
 Giles, Rev Walter H., Cesarea  
 Goodale, Rev A. B., Marash  
 Herrick, Frederick M., Constantinople

## HAWAIIAN ISLANDS.

Corwin, Rev Eli, Honolulu  
 Wood, R. W., do